ROMAN CATHOLICISM AND FREEMASONRY

DUDLEY WRIGHT

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BY

DUDLEY WRIGHT

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"MASONIC LEGENDS AND TRADITIONS," "WOMAN AND FREEMASONRY,"
"ROBERT BURNS AND FREEMASONRY," "THE ELEUSINIAN MYSTERIES
AND RITES," ETC., ETC.

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UNITED THEOLOGICAL SEMINARY

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CHAPTER I

INTRODUCTION

AT frequent intervals now for nearly two hundred years, the heads of the Roman Catholic Church have been launching their papal thunders against Freemasonry, alleging that it is not only anti-Christian, but Atheistic in its constitution ; that at its doors lie the many wars which have taken place during that period ; and that it has been responsible for the innumerable revolutions that have disturbed nations, and the myriads of seditious plots which have been hatched, particularly since 1717, when the Mother Grand Lodge of the World was first organised. These statements, unsupported by any evidence that would be accepted in any court of law conducted on constitutional lines, have been accepted as veridical by the sheep of the flock, who have passed them along until, finally, they have made their appearance in the bigoted press with even more embellishments than the now proverbial story of the Russians passing through England during the last war.

All these allegations can be disproved at once by an

examination of the Constitutions of the Craft of Freemasonry, which differs from all other societies in that it imposes a test on all applicants for admission into the Order, *i.e.* subscription to a belief in the existence of a Supreme Being and in the immortality of the soul. That is the test for admission into the Craft, from which the member can, if he wishes and his candidature is accepted, pass into the Royal Arch and Mark Masonry. But when he seeks admission into some of the so-called " Side " or " Higher " Degrees, he finds his way barred unless he declares himself to be of the Christian faith, and in more than one of these he has to assert, without equivocation, that he is a Trinitarian. The result is that, whilst in Craft, Arch, and Mark Masonry, Jews, Christians, Mohammedans, Buddhists, Parsees, and others may be admitted, that is not possible in all branches of Masonry.

Apart from this Theistic declaration, no candidate is accepted unless he declares his allegiance to the law of the land, nor unless he declares that he will never be concerned in plots and conspiracies against the peace and welfare of the nation, and that he will behave himself conformably with the laws of his country.

Yet, in spite of these explicit obligations, which have to be taken by all, without exception, we find Popes and Prelates who, during the last two centuries, have been repeating times innumerable that Freemasonry in every country is engaged, if not solely, at least principally, in a warfare against Church and State. The papal denunciations have been repeated parrot-like by the lesser lights and believed in by the multitude, who are inhibited from seeking authentic information at the fountain-head.

Thus, for instance, Monsignor Dillon, D.D., in his *War of Antichrist with the Church*, says :—

" Every secret society is framed and adapted to make men the enemies of God and His Church, and to subvert faith ; and there is not one, no matter on what pretext it may be founded, which does not fall under the management of a Supreme Directorate governing all secret societies on earth. The one aim of this Directorate is to uproot Christianity and the Christian social order, as well as the Church, from the world—in fact, to eradicate the name of Christ and the very Christian idea from the minds and the hearts of men."

Monsignor Dillon obliges by giving the names of one or two of the " Grand Directors " to whom he refers as governing the whole secret societies of the world, the Craft of Freemasonry included. Only one name need concern us in this investigation ; it is that of the late Brother John Yarker, a very distinguished scholar, who held many important offices in what are known as the " Higher Degrees," but who never attained rank in the United Grand Lodge of England. He was also a member of and held high office in certain quasi-Masonic bodies not recognised by the Grand Lodge of England. Now, has any one of the clergy of the Roman Catholic Church, who repeats this absurd statement about a Grand Directorate as set forth by Monsignor Dillon, considered the position for a moment. John Yarker is said to have been Grand Director during part of the time of the Grand Mastership of the late King Edward VII., and the present ruler, H.R.H. the Duke of Connaught. Can any man in his right mind imagine either of these exalted personages receiving and obeying instructions

from John Yarker—or, indeed, any other individual? The assertion is so ridiculous as to carry with it its own refutation.

The statement is also made repeatedly by Roman Catholic controversialists that Freemasonry is international, and that members of English Lodges are at liberty to enter, and fraternise with the members of, any and every Lodge throughout the world. Freemasonry is international up to a point. There are certain landmarks set forth in the Ancient Charges which must not be departed from if Freemasonry in its original institution, so far as can be ascertained, is to be upheld, and no English Freemason is to be permitted, under pain of expulsion, to enter any Lodge where those ancient landmarks are not observed. Freemasonry may be described as a religious institution, but not as a religion. Its most ancient landmark is the recognition of, and belief in, the existence of a Supreme Being. It was the deletion of this fundamental tenet on the part of the Grand Orient of France and other Jurisdictions which led the United Grand Lodge of England and other Masonic Grand Bodies to cease communication with them, and to prohibit intervisitation, which ban holds good at the present moment.

Since the constitution of the Grand Lodge of England in 1717, many eminent members of the Roman Catholic Church have held office in the Grand Lodge of England. Some have even been appointed to the highest possible position, that of Grand Master. Among others we have the name of Robert Edward, Lord Petre, who was regarded as the head of the Catholic body in this country in his time, and who

was Grand Master from 1772 to 1776, presiding over a Society against which the thunders of the Vatican had been launched at least twice before that time, thus proving that in England, at any rate, the Papal fulminations had been of no effect.

A writer in the *Weekly Register* (a Roman Catholic organ) in 1865 said: "Cardinal Wiseman, with his natural kindness of heart, never spoke unkindly of English Freemasonry, and two of his predecessors (then known as Vicars-Apostolic) were active members of London Lodges. Two members of the present English Hierarchy are understood to have been initiated in their early days, and I can vouch for two influential members of English Chapters [meaning Canons] being also Freemasons."

It is an open secret also that the Papal Bulls are equally ineffective in their prohibition in many instances at the present day. Sir Charles Cameron, Deputy Grand Master of Ireland, in his annual statement in 1919 to the Grand Lodge of Ireland made the following announcement: "It is an extraordinary thing how common is the opinion that Freemasonry is opposed to the Roman Catholic religion. We know that a great many members of that community formerly belonged to our Order. I had the pleasure of meeting three Roman Catholic judges—Judge Keogh, Lord Morris, and Lord Justice Barry—at Masonic dinners on several occasions about some forty or fifty years ago—before some of you were born. We know that the Roman Catholics have seceded from us because they were obliged to do so by the direction of their Church, but many of them have told me they would like to become Freemasons if they were permitted to

join the Order. There are thousands of Freemasons in purely Roman Catholic countries. Ninety per cent. of the French population are members of the Roman Catholic Church—nominally, at all events—and still Masonry flourishes in France, and also in other Roman Catholic countries. In Ireland, at all events, we are a non-political body in every sense of the word, and equally non-sectarian."

It is somewhat tedious, however, to wade through the mass of misrepresentations which present themselves on every occasion when the Roman Catholic clergy venture upon expositions of Freemasonry. Monseigneur de Segur, in his work *La Franc-maçonnerie*, says that in order to be admitted to certain Masonic Lodges it is indispensable that the candidate should bring with him a particle of the Adorable Sacrament, which he must procure by some means or another, and that the first act of initiation consists in trampling on it. He assures his readers that this horrible rite is performed in several Lodges of Paris, Marseilles, Aix, Avignon, Lyons, Chalons, and Laval, cities and towns where the greatest piety exists, and which are, above all others, the nuclei of Roman Catholic life and devotion in France. He describes a Masonic Mass, celebrated in Rome, on an altar lighted by six candles of black wax. Each member was obliged to take with him a consecrated Host, and all these Hosts were placed in a receptacle on a table, while every new candidate trod on a crucifix, spat on it, and finally, drawing his dagger, struck repeated blows on the sacred pieces.

Many will shudder involuntarily when these lines are read, and would that it were not necessary to write them, for no Freemason would, or could, ever be a

party to the reviling of any faith or creed, or to such a dastardly outrage as Monseigneur de Segur describes. Let him be assured that, whatever may have been the organisation to which such horrible fiends belonged, it certainly was not Masonry.

In subsequent articles under this heading the various Bulls, Allocutions, and Encyclical Letters of the Popes on Freemasonry and other Societies will be given, with details of the oral examinations of, and the tortures inflicted by, " the Holy Office of the Inquisition," together with particulars of other persecutions of Freemasons by the " Holy Catholic and Apostolic Church."

The question as to the cause of the hostility of the Church of Rome towards the Masonic Order has often been the theme of discussion and debate, with the attainment of no definite result. It may not be possible to fix with accuracy the date of the origin of the Masonic Craft, but few to-day would dispute its continuance through the Middle Ages in the Craft or Trade Guilds of England and other countries. Religion figured largely in the proceedings of these Guilds, many of their ceremonies taking place in the Guild Chapels. The Guildsmen were devout Roman Catholics, which accounts for the fact that the waning power of the Guilds is distinctly traceable in its origin to the period of the Reformation. The occasional references and allusions to the "Masonic Society " in various writings also date their commencement to the same period. These references became increasingly numerous until 1717, when Freemasonry became an organised constitution, to be honoured, shortly after its establishment in this manner, with the promulgation of a Bull by Clement XII. The Guilds performed " misteries,"

their membership was limited ; oaths had to be taken on admission and on certain occasions afterwards ; their proceedings were conducted in secrecy, but the Roman Church issued no Bull against those societies. But when Freemasons did these things they were wrong—nay more, they became a menace to Society and to the Church ! The Church of Rome raises no objection to secret societies when they are composed of its own members—they have always existed in the Roman Catholic Church, they exist to-day—but when conformity to the Roman Church and its doctrines is not made a test for admission, then the society is inimical to the morals and well-being of the nation !

Lawrie (the pseudonym of Sir David Brewster), in his *History of Freemasonry*, states that " in order to encourage the profession of architecture, the bishops of Rome and the other potentates of Europe conferred on the Fraternity of Freemasons the most important privileges, and allowed them to be governed by laws, customs, and ceremonies peculiar to themselves." This condition of things, however, did not last, and he goes on to point out that " in after ages, when Masons were more numerous, and when the demand for religious structures was less urgent than before, the bishops of Rome deprived the Fraternity of those very privileges which had been conferred on them without solicitation, and persecuted with unrelenting rage the very men whom they had voluntarily taken into favour, and who had contributed to the grandeur of their ecclesiastical establishment." Possibly, however, the reason for the inhibition is due less to the cause assigned by Lawrie that " secret associations, indeed, are always a terror to temporal and spiritual tyranny," than to the

personnel of the new organisation. For it must not be forgotten that two of the most active workers in the early days of the history of the Grand Lodge of England —before the issue of the first Papal Bull against Freemasons or the inauguration of any concerted opposition to the Craft—were Dr J. T. Desaguliers and the Rev. Dr James Anderson, the former the son of a French refugee Huguenot minister, and the latter a Scottish Presbyterian minister, neither of whom, in private life, could have any sympathy with, but rather opposition to, Roman Catholic claims and pretensions.

In 1732, however, the Grand Master of England was Anthony Brown, Viscount Montacute (b. 1686, d. 1767), who belonged to one of the oldest families in England, his great-grandfather having been a brother of the Earl of Warwick, the "King Maker," who was slain in 1471. As the family was a strictly Catholic one, Lord Montacute was never permitted to sit in the House of Lords, and he suffered other penalties for his conscience's sake. Benedict Barnewall, fourth Viscount Kingsland, Grand Master of Ireland, 1733–4, was the representative of an old Catholic family, and adhered to his religion through all the troublous times of his country. The Pope's ban against Freemasonry was not officially promulgated in Ireland, and, like the Duke of Norfolk, Grand Master of England, 1729–30, Viscount Kingsland was a staunch son of the Church, and a zealous Freemason at the same time.

The earliest Masonic inhibitions were not the work —directly, at any rate—of the Church of Rome. Most writers give the date of the initial prohibition as 1735, with Holland as the venue. Llorente in his *History of the Inquisition* assigns an earlier date.

Llorente may be regarded as a reliable authority, since he was secretary of the Inquisition at Madrid from 1789 to 1791, and, therefore, had access to original documents and records. He says : " The first severe measure against Freemasons in Europe was that decreed on 14th December 1732 by the Chamber of Police of the Châtelet at Paris : it prohibited Freemasons from assembling, and condemned M. Chapelot to a penalty of 6000 livres for having suffered them to assemble in his house. Louis XV. commanded that those peers of France, and other gentlemen who had the privilege of the entry, should be deprived of that honour if they were members of a Masonic Lodge. The Grand Master of the Parisian Lodges, being obliged to quit France, convoked an assembly of Freemasons to appoint his successor. Louis XV., on being informed of this, declared that if a Frenchman was elected, he would send him to the Bastille. However, the Duc d'Antin was chosen, and, after his death, Louis de Bourbon, Prince of Conti, succeeded him. Louis de Bourbon, duc de Chartres, another prince of the blood, became Grand Master."

Masonic persecutions took their rise in Holland in the year 1735. In that year a crowd of fanatics broke into a temple in Amsterdam and destroyed the jewels, ornaments, and furniture of a Lodge. The States-General became alarmed at the rapid increase of Freemasons, who held their meetings in every town under their government ; and as they could not believe that architecture and brotherly love were their only objects, they resolved to discountenance their proceedings. In consequence of this determination, an edict was issued by government, stating that, though they had

discovered nothing in the practices of the Fraternity either injurious to the interests of the Republic, or contrary to the character of good citizens, yet, in order to prevent any bad consequences which might ensue from such association, they deemed it prudent to abolish the assemblies of Freemasons. Notwithstanding this prohibition, a respectable Lodge having continued to meet privately at Amsterdam, intelligence was communicated to the magistrates, who arrested all the members and brought them to the Court of Justice. Before this tribunal, in presence of all the magistrates of the city, the Master and Wardens boldly defended themselves ; and declared upon oath that they were loyal subjects, faithful to their religion, and zealous for the interests of their country ; that Freemasonry was an institution venerable in itself and useful to society ; and that, though they could not reveal the secrets and ceremonies of their Order, they would assure them that they were contrary to the laws neither of God nor man, and that they would willingly admit into their Order any individual in whom the magistrates could confide, and from whom they might receive such information as would satisfy a reasonable mind. In consequence of these declarations the Brethren were dismissed, and the town secretary was requested to become a member of the Fraternity. After initiation he returned to the Court of Justice, and gave such a favourable account of the principles and practices of the Society that all the magistrates became Brethren of the Order and zealous patrons of Freemasonry.

In the same year—1735—several noble Portuguese, with more foreigners, instituted a Lodge in Lisbon under the Grand Lodge of England, of which George

Gordon was Master, but no sooner was the slightest suspicion entertained of its existence than the clergy determined to give the clearest evidence of their hatred to the Order by practical illustration. In the eighteenth century, however, several well-known priests in Madeira were members of the Masonic Order, among whom may be mentioned Correia de Serra, a Canon of the Cathedral; Joseph Liberato Freire de Carvalho, an Augustinian monk, both very distinguished members of the Académie Royale des Sciences; and l'Abbé Joseph Joachim Monteiro de Carvalho et Oliviera, who was said to be the oldest member of Portuguese Freemasonry. In 1818 the Bishop of Elvas was a member of the Masonic Lodge of that city. From 1780 to 1805, during which time General de la Contrebande was in charge of the Lisbon police, Freemasons, particularly from 1788, were persecuted incessantly. This he avowed in an official letter, still in existence, dated 8th August 1799, in which he said :—

" I have always repressed all clubs and all public and private societies which were not able to show the letter of permission from the government.

" The Order and Society of Freemasons have always been the object of special interest. . . . The principal propagandists of doctrines of the age there dissimulated, their language, their lectures, and their arguments, which have caused an unfortunate warfare of opinion in these times, are most assuredly taught in the Lodges. . . . Since 1788 I have vigorously attacked the establishments on many occasions, always originating from France, of the Freemasons in this kingdom."

Nevertheless, despite this persecution, or, perhaps, because of it, Freemasonry progressed in Portugal in

an extraordinary degree during this period, and, in 1801, there were five Lodges meeting in Lisbon. In 1792 it came to the ears of the Bishop of Funchal that among the members of a Lodge held at Madeira there were several members of the clergy, who were at once promptly suspended from the performance of their sacerdotal functions and otherwise punished.

In 1736 Frederick I., King of Sweden, forbade Freemasons meeting under penalty of death. To-day the King of Sweden is at the head of the Masonic Craft in that country.

In Germany the malice of a few women became aroused on account of the secrecy of Freemasonry, and they interceded with the Empress, Maria Theresa, and she issued an order for the apprehension of all Freemasons when assembled in their Lodges. This was frustrated by the Emperor, Joseph I., who was himself a Freemason, and he protected and shielded his Masonic Brethren.

The Elector Palatine of the Rhine also prohibited the Order in his States and arrested several members at Mannheim, in consequence of their disobedience.

Masonic assemblies were also abolished in France in 1737, under the pretext that beneath their inviolable secrets they might cover some dreadful designs hostile to religion and dangerous to the kingdom. This unfavourable attitude did not last long, and the last interference of the French government with the Freemasons was in June 1745, when a Lodge meeting was dispersed and the jewels and furniture were seized.

The Grand Lodge of England, regarded by all Freemasons as the Mother Grand Lodge of the world, was not founded until 1717; but Joseph Lavallée, in his

Histoire des Inquisitions Religieuses d'Italie, d'Espagne, et de Portugal, says that in 1710 Nicholas Augustin de Seras, merchant, of Cette, was charged before the Inquisition at Vallodolid with being a " sorcerer Freemason," and that in 1722 one John Lilburn was brought to the *auto-da-fé* at Lisbon on the same charge, it being stated that he had assisted at nocturnal meetings where the demon Gamaliel presided in person, and that he (Lilburn) had drank and eaten in company of other demons brought from the infernal regions, with whom he had afterwards signed a pact, promising to be their servant and to perform all that they should order him to do.

CHAPTER II

THE BULL OF POPE CLEMENT XII

FREEMASONRY, also, was not under the ban of the Church of Rome when its introduction into Tuscany led the Grand Duke Gian Gastone to prohibit it. His death on 9th July 1737 caused his edict to be neglected. This demise, however, had another result as well. The clergy represented the matter to Pope Clement XII., who sent an inquisitor to Florence, who made a number of arrests, but the offenders were set at liberty by the new Grand Duke, Francis of Lorraine, who declared himself the patron of the Order and participated in the organisation of several Lodges. At this time the Papal Court began to make a stir about Freemasons. We find the Pope in consultation with Cardinals Ottobone, Spinola, and Zondedari, and the Inquisitor of Florence, and on 28th April 1738 Clement XII. issued his famous Bull on the subject. In this document the only accusation brought against the craft is its secrecy, but this was sufficient for the creation of a new heresy, and furnished the Inquisition with a fresh subject for its activity. The Bull was as follows :—

" The Condemnation of the Societies or Conventicles De Liberi Muratori, or of the Freemasons, under the penalty of *ipso facto* Excommunication, the Absolution from which is reserved to the Pope alone, except at the point of death.

" CLEMENT, Bishop, servant of the Apostles of God, to all the faithful of Christ, health and apostolical benediction.

" Placed (unworthy as we are) by the disposal of the divine clemency in the eminent watch-tower of the apostolic see, we are ever solicitously intent, agreeable to the trust of the pastoral providence reposed in us, by obstructing the passages of error and vice, to preserve more especially the integrity of the orthodox religion, and to repel, in these difficult times, all danger of trouble from the whole Catholic world.

" It has come to our knowledge, even from public report, that certain societies, companies, meetings, assemblies, clubs, or conventicles, called ' De Liberi Muratori,' or ' Freemasons,' or by whatsoever name the same in different languages are distinguished, spread far and wide, and are every day increasing ; in which persons, of whatever religion or sect, contented with a kind of affected show of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon between them ; which, likewise, with private ceremonies, they enjoin and bind themselves, as well by strict oath taken on the Bible, as by the imprecations of heavy punishments to preserve with inviolable secrecy.

" We, therefore, resolving in our minds the great mischiefs which generally accrue from these kind of societies or conventicles, not only to the temporal tranquillity of the State, but to the spiritual health of souls ; and that, therefore, they are neither consistent with civil nor canonical sanctions ; since we are taught by the divine word to watch, like a faithful servant, night and day, lest this sort of men break as thieves into the

house, and like foxes endeavour to root up the vineyard ; lest they should pervert the hearts of the simple, and privately shoot at the innocent, that we might stop up the broad way, which from thence would be laid open for the perpetration of their wickedness with impunity, and for other just and reasonable causes to be known, have, by advice of some of our venerable brethren of the Roman Church, the Cardinals, and of our own mere notion, and from our certain knowledge and mature deliberation, by the plenitude of the apostolical power, appointed and decreed to be condemned and prohibited, and this by our ever-present valid constitution, we do condemn and prohibit the same societies, companies, meetings, assemblies, clubs, or conventicles, De Liberi Muratori, or Freemasons, or by what other name they are distinguished or known.

" Wherefore all and singular, the faithful in Christ, of whatever state, degree, condition, order, dignity and pre-eminence, whether laity or clergy, as well seculars as regulars, worthy of all express mention and enumeration, we strictly and in virtue of holy obedience, commend that no one, under any pretext or colour, dare or presume the aforesaid societies, De Liberi Muratori, or Freemasons, or by whatever other manner distinguished, to enter into, promote, favour, admit, or conceal in his or their houses, or elsewhere, or be admitted members of, or be present, with the same or by any-wise aiding and assisting towards their meeting in any place ; or to administer anything to them, or in any means publicly or privately, directly or indirectly, by themselves or others, afford them counsel, help, or favour ; or advise, induce, provoke, or persuade others to be admitted into, join,

or to be present with these kind of societies, or in any manner aid and promote them ; but that they ought by all means to abstain from the said societies, under the penalty of all that act contrary thereto, incurring excommunication *ipso facto*, without any other declaration ; from which no one can obtain the benefit of absolution from any other but us, or the Roman Pontiff for the time being, except at the point of death.

" We will, moreover, and command, that as well bishops and superior prelates, and other ordinaries of particular places, as the inquisitors of heretical pravity universally adopted, of what state, degree, condition, order, dignity, or pre-eminence soever, proceed and inquire and restrain and coerce the same as vehemently suspected of heresy with condign punishment for to them, and each of them, we hereby give and impart free power of proceeding, inquiring against, and of coercing and restraining with condign punishment the same transgressors, and of calling in, if it shall be necessary, the help of the secular arm ; and we will that printed copies of these presents, signed by some notary public, and confirmed by the seal of some person of ecclesiastical dignity, shall be of the same authority as original letters would be, if they were shown and exhibited. Let no one, therefore, infringe, or by rash attempt contradict this object of our declaration, damnation, command, prohibition, and interdict ; but if anyone shall presume to attempt this, let him know that he will incur the anger of Almighty God, and of the blessed apostles Peter and Paul.

" Dated from Rome at St Mary's the Greater, in the year of the Incarnation of our Lord, 1738, the fourth

of the calends of May (28th April, N.S.) in the eighth of our pontificate."

The Bull was fixed up and published at the gates of the Palace of the Sacred Office of the Prince of the Apostles, and in the usual and accustomed places of the city, by Peter Romolatius, cursitor of the Most Holy Inquisition.

Less than a week afterwards—on 4th May 1738—the Bishops of Siga, Cambysopolis, Trachis, and Olena—titular bishops in England—published an episcopal denunciation of Freemasonry, stating:—"We enjoin that the Catholics be discreetly warned against entering into the society of them who are vulgarly called 'Freemasons';" and in April 1742 the Bishop of Olena promulgated an injunction to be observed in the London district declaring that "by a response of the Sacred Congregation of the Holy Office, 5th July 1737, it hath been declared that 'a confessor cannot lawfully or validly grant sacramental absolution to men belonging to the Society of Freemasons, who are incorporated under, and mutually bound by, the obligation of an oath of secrecy, unless they absolutely, positively, and for ever abandon the aforesaid condemned society. This rule must be implicitly followed where the penitent is avowedly associated with the body of Freemasons, or where, in confession, he declares himself to be a Freemason.'"

It is interesting to note that the first total abstinence society on record was established by Freemasons as the outcome of the promulgation of this Bull. Many of the Italian Brethren continued to meet as usual, but in order to avoid the temporal penalties of the Bull

they changed their name, and elected to be known as Kerophagists, a word which means " those who live without drinking," and they introduced a pledge of total abstinence into their by-laws.

In the year following the promulgation of the Bull —on 14th January 1739—the Cardinal Secretary of State issued an edict pronouncing irremissible pain of death, not only on all members, but on all who should tempt others to join the order, or should rent a house to it or favour it in any other way. This decree was issued in the name of the High Priest of the God of Peace and Mercy ! It was as follows :—

" Edict—Joseph Cardinal Firrao, of the title of St Thomas in Parione, and of the Sacred Roman College, Cardinal Priest :

" Whereas the holiness of our sovereign lord Pope, Clement XII., happily reigning, in his Bull of the 28th April last, beginning *In eminenti*, condemned, under pain of excommunication reserved to himself, certain companies, societies, and meetings, under the title of Freemasons, more properly to be called conventicles, which, under the pretext of civil society, tempt men of any sect and religion, with the strict tie of secrecy, confirmed by oath on the sacred Bible, as to all that is transacted or done in the said meetings and conventicles ; and whereas such societies, meetings, and conventicles are not only suspect of occult heresy, but even dangerous to the public peace, and the safety of the ecclesiastic state, since if they do not contain matters contrary to the orthodox faith, to the state, and to the peace of the commonwealth, so many and strict ties of secrecy would not be required, as it is wisely taken notice of in the aforesaid Bull ; and it

being the will of the holiness of our said lord, that such societies, meetings, and conventicles totally cease and be dissolved, and that they who are not constrained by the fear of censures, be curbed at least by temporal punishment.

" Therefore, it is the express order of his holiness, by this edict, to prohibit all persons of any class, state, or condition soever, whether ecclesiastical, secular, or regular, of whatever institute, degree, or dignity, though ordinarily or extraordinarily privileged, even such as require special mention to be made of them, comprehending the four legations of Bologna, Ferrara, Romagna Urbino, and the city and dukedom of Benevento ; and it is hereby forbidden that any do presume to meet, assemble, or associate in any place under the said societies, or assemblies of Freemasons, or under any title or cloak whatsoever, or even be present at such meetings and assemblies, under pain of death and confiscation of their effects, to be irremissibly incurred without hopes of grace.

" It is likewise prohibited, as above, to any person soever to seek or tempt any one to associate with any such societies, meetings, or assemblies, or to advise, aid, or abet to the like purpose, the said meetings or assemblies, under the penalties abovesaid ; and they who shall furnish or provide a house, or any other place, for such meetings or conventicles to be held, though under pretext of loan, hire, or any other contract soever, are hereby condemned, over and above the aforesaid penalties, to have the house or houses, or other places where such meetings and conventicles shall be held, utterly erased and demolished ; and it is the will of his holiness that to incur the abovesaid penalty of demoli-

tion, any human conjectures, hints, or presumptions, may and shall suffice for the presumption of knowledge in the landlords of such houses and places, without admission of any excuse soever.

" And because it is the express will of our said lord that such meetings, societies, and conventicles do cease, as pernicious and suspect of heresy and sedition, be utterly dissolved ; his holiness does hereby strictly order that any persons as above, who shall have notice for the future of the holding of such meetings, assemblies, and conventicles, or who shall be solicited to associate with the same, or are in any manner accomplices or partakers with them, be obliged under the fine of a thousand crowns in gold, besides other grievous corporal punishment, the galleys not to be excepted, to be inflicted at pleasure, to denounce them to his eminence, or to the chief magistrate of the ordinary tribunal of the cities, or other places in which the offence shall be committed, contrary to this edict ; with promise and assurance to such denouncers or informers, that they shall be kept inviolably secret and safe, and shall farther obtain grace and immunity, notwithstanding any penalty they themselves may or shall have incurred.

" And that none may excuse himself from the obligation of conforming under the borrowed pretext of only secret, of the most sacred oath, or other stricter tie, by the order of his said holiness, notice is hereby given to all, that such obligation of any secret, or any sort of oath in criminal matters, and already condemned under pain of excommunication, as above, neither holds nor binds in any manner, being null and void and of no force.

" It is our will that the present edict, when affixed in the usual places in Rome, do oblige and bind Rome and its district, and from the term of twenty-one days after the whole ecclesiastical state, comprehending even the cities of Bologna, Ferrara, and Benevento, in the same manner as if they had been personally notified to each of them.

" Given in Rome this 14th January 1739."

In July 1738 the Chief of the Inquisition in Lisbon, having learned of the existence of Freemasons in that city, applied to several persons whom he believed to have knowledge of their proceedings, with the object of ascertaining definite information on the point. The first to whom he appealed was Charles O'Kelly, professor of theology at the College of Corpo Santo, who stated that in a restaurant in the Rue de Remolares, belonging to an Irishman named Rice, there was held a Masonic Lodge, attended by several individuals, many of whose names he gave, declaring at the same time that they were excellent Catholics, judging by their constant attendance at the services held in the Church of Corpo Santo. The persons indicated were questioned, when they at once admitted their membership of and frequent attendance at the Lodge in question, declaring that there was nothing in the Masonic ceremonies contrary to their religion, but that as they were good Catholics they would obey the Holy Father and abandon Freemasonry, since the Pope had condemned it. The following were, at the same time, denounced by them to the Inquisition : Hugh O'Kelly, a retired Irish Colonel and Master of the Lodge at that time ; Lieutenant Dennis Hogan, of the Alcantara Cavalry ; Thomas French, merchant ; James

O'Kelly, dancing master to the royal family ; Michael O'Kelly, his brother, owner of glass works ; Charles Caroll, merchant ; Sergeant-Major Charles Mardel, a German engineer ; and three Dominicans, Fathers Patrick O'Kellan (or Kinide), Tilan, and Leynan. They were all questioned, and their replies, which are on record, are of interest to the Masonic historian. The Master, Hugh O'Kelly, who was interrogated three times, declared that Freemasonry had existed in Portugal since 1733, having been introduced into that country by a Scotsman named Gordon ; that he had been initiated two years previously, but had only attended a Lodge composed entirely of Catholics, which was known as " La Maison Royals des Francs-Maçons de la Lusitanie," which had no connection with the Protestant Lodges, of which he knew nothing ; that their meetings were held on the first Wednesday of each month ; and that their discussions were limited to subjects of general interest, economical and recreative questions ; that the Lodge practised three degrees, Apprentice, Companion, and Master, but that meetings in two other grades—Excellent Master and Grand Master—were held once in every year ; that they observed the Festival of St John, but that, in obedience to the pontifical interdict, the Lodge had been dissolved, and that the majority of the members had abandoned Freemasonry. A minority had, he believed, a Protestant Lodge, but their names were unknown to him. Thereupon, the Inquisition abandoned its pursuit of Catholic Freemasons, but sought to obtain further information with respect to the Protestant Lodges.

The first victim of the decree of 1739 is said to have

been a Frenchman, the author of a book entitled *An Apology for the Society of Freemasons*, which book was ordered to be burnt by the Ministers of Justice in one of the most frequented streets of Rome. The papal decree concerning this offender was worded as follows :—

" 18th February 1739. The Sacred Congregation of the most eminent and most reverend Cardinals of the Holy Roman See and Inquisitor-General in the Christian republic against heretical pravity, held in the convent of St Mary Minervam, thoroughly weighing that a certain book, written in French, small in its size, but most wicked in regard to its bad subject, entitled *The History of and an Apology for the Society of Freemasons*, by J. G. D. M. F. M., printed at Dublin for Patrick Odoroke, 1739, has been published, to the great scandal of all the faithful in Christ, in which book there is an apology for the Society of Freemasons, already justly condemned by the holy see ; after a mature examination thereof, a censure, and that to be by our most holy lord, Pope Clement XII., together with the suffrages of the most eminent and most reverend lords, the Cardinals, by the command of his holiness, condemns and prohibits, by the present decree, the said book, as containing propositions and wicked principles.

" Wherefore that so hurtful and wicked a work may be abolished, as much as possibly it can, or at least that it may not continue without the perpetual note of infamy, the same Sacred Congregation, by command as above, has ordered that the said work shall be burnt publicly by the Minister of Justice in the street of St Mary supra Minervam, on the 25th of the current

month, at the same time the congregation shall be held in the convent of the same St Mary.

" Moreover, this same Sacred Congregation, by the command of his holiness, positively forbids and prohibits all the faithful in Christ, that none dare by any means, and under any pretence whatsoever, copy, print, or cause to be copied or printed or written, or presume to read the said book in any language and version now published or (which God forbid) may be published hereafter, and now condemned by this decree, under the pain of excommunication, to be incurred *ipso facto* by those who shall offend therein ; but that they shall presently and effectually deliver it up to the ordinaries of such places, or to the inquisitors of heretical pravity, who shall burn it, or cause it to be burnt, without delay.

" Paul Antinus Capellorius, notary public of the Holy Roman and Universal Inquisition."

Archibald Bower, who was Counsellor of the Inquisition at Maceratta, in his *History of the Popes*, published in 1768, says that Clement XII. (who was a Florentian named Lawrence Corsini) " began his Pontificate with obliging Cardinal Corsica, and those whom he had employed, to give an acount of their late administration, and answer the many accusations brought against them by persons of all ranks and condition. They were tried by a particular Congregation appointed for that purpose, and it plainly appearing that they had defrauded the Apostolic Chamber of immense sums, they were sentenced to make them good, which reduced them almost to beggary. We are told that a very small share of the sums which they were forced to refund came into the Apostolic Chamber, His

Holiness having privately disposed of it to his nephews and relatives. . . . He was a man of learning and an encourager of the learned, but left no writings behind him besides some Bulls, and among these one allowing the Protestants who should embrace the Roman Catholic religion to continue in the possession of the Church lands which they held before their conversion. He improved the Vatican Library with a noble collection of scarce and valuable books."

Archibald Bower, it may be stated, resigned his office in the Inquisition, and left the Church of Rome because of the treatment meted out to an innocent man who was driven mad by his sufferings in the prison of the Inquisition, and of a nobleman who expired under the hands of his torturers, of both of which inhuman and shocking scenes he was an eyewitness.

In the same year also the Inquisition tortured a Mason, one Dr Crudeli, Master of the Florence Lodge, and kept him in prison for a considerable time. He suffered the most unmerited cruelties for maintaining the innocence of the Association. When the Grand Lodge of England was informed of his miserable situation, they decided that a foreigner, whatever his rank, had claim upon their sympathy, and they transmitted to him the sum of twenty pounds for procuring the necessaries of life, and they also exerted every nerve for effecting his liberation. The death penalty was, however, a matter for the secular authorities and not under the control of the Inquisition, so far as Florence was concerned. It was not until December of that year that the Grand Lodge of England succeeded in their negotiations for the freedom of Dr Crudeli, through the new Grand Duke, Francis Stephen, sub-

sequently Francis I. of Austria, who had been initiated into the Order in 1731, at the Hague, by Dr J. T. Desaguliers, Grand Master of England in 1719, who, with a number of prominent English Freemasons, was deputed by the then Grand Master of England, Lord Lovel, afterwards Earl of Leicester, to convene a special Lodge for the purpose. He was the first Prince on the continent of Europe to join the Order. When afterwards the Inquisition offered pardon for self-denunciation and a hundred crowns for information, and made several arrests, the Grand Duke interposed and liberated the prisoners. Soon after he ascended the throne one of his first acts was to liberate all Freemasons who had been incarcerated by the Inquisition, and, still further to evince his regard for the Order, he personally assisted in the constitution of several Lodges in Florence, and many other cities of his domain. An interesting letter from Rome appeared in *Masonry Further Dissected*, published in London in 1738. It ran as follows :—

" The Society of Freemasons, lately detected at Florence, makes a great Noise : They pass there for Quietists ; but here it is said they are of the Epicurean sect, and that there are no Laws too severe to deal with them. The Pope sent the Father Inquisitor of that Office, Post to Florence, in order to persecute them, at the request of the Grand Duke of Tuscany, who was absolutely resolved to extirpate the whole Sect."

This letter is followed by the comment, written evidently some time afterwards :

" As His Highness is since dead, and the Duke of Lorrain, who was made a Free Mason in England, is to succeed him, this Persecution may not go far."

The papal commands were eagerly welcomed in Spain and the Bull received the royal exequatur there, while the Inquisitor-General, Orbe y Larreategui, published it in an edict dated 11th October 1738, pointing out that the Inquisition had exclusive jurisdiction in this matter. He called for denunciation within six days of all infractions under pain of excommunication and of a fine of two hundred ducats. The edict was ordered to be read in the churches and to be affixed to their portals.

Then arose a conflict between the spiritual and secular powers. In 1740 Philip V. issued an edict under which a number of Masons were sent to the galleys, where they were bound in chains, half starved, and treated worse than brutes; while the Inquisition vindicated its rights by breaking up a Lodge in Madrid and insisting upon punishing its members. Freemasons were thus the victims whichever party issued the decree. This persecution lasted until 1751, when it reached its height, and, as a result, hundreds of Freemasons were arrested and many tortured on the rack. Ferdinand VI. declared Masonry to be high treason, the punishment for which was death.

In 1738 Charles VI. issued a proclamation prohibiting the continuation of the Masonic assemblies in the Netherland dominions or any part of Flanders. Freemasonry was introduced into Poland in 1736, and, in 1739, King Frederick Augustus III. caused enactments to be published prohibiting the meetings of Freemasons under penalty.

It is sometimes asserted by Catholic writers that the Inquisition was a purely secular organisation, so that it may be of interest to record its actual constitution.

The reigning Pope was the head of the Inquisition, which was known in Rome as the Holy Office : he nominated all the Cardinals who composed this Congregation. He also nominated all the presiding Inquisitors of the secondary tribunals. They held their office at the will of the Pope, who had the power of deposing them from their office without acquainting them of the cause of their disgrace. The Holy Office at Rome was composed of Cardinals and Consultors. The Cardinals formed the tribunals ; they were the judges ; the Consultors composed the jury, and had to be Canonists or regular Priests.

Each subordinate tribunal was composed of three Judges, three Secretaries, a Sergeant-Major, and three Consultors, except in Italy, where the tribunal was composed of an Inquisitor, assisted by a Vicar, a Fiscal, a Notary, and some Consultors. Each of these tribunals had several gaolers and a large number of other officers. An Inquisitor had to prove his descent from an old-established Catholic family, none of whose ancestors had been charged before a tribunal. An oath of fidelity to preserve the secrets of the Inquisition had to be taken, and the violation of this meant the death penalty, no excuse being possible, nor was there allowed any appeal in mitigation of the sentence.

The Inquisition was empowered by the Pope to deal with : (1) heretics ; (2) those suspected of heresy ; (3) their abettors, protectors, and all persons who had shown them any favour ; (4) magicians, sorcerers, enchanters, and those who had made use of witchcraft ; (5) blasphemers ; (6) persons accused of having resisted the officers of the Inquisition, or of having questioned the jurisdiction of that body.

Under the name of heretics were included all who had written, taught, or preached anything contrary to the Holy Scriptures, symbols and articles of faith, the traditions of the Church; those who had left the Catholic Church and embraced another faith; those Catholics who had praised the practices or ceremonies of other cults; those who were of opinion that good was to be found in all religions, if faithfully practised and good faith exercised; those who uttered or taught any opinion contrary to the sovereign and illimitable authority of the Pope, or who denied that the power of the Pope was above that of the temporal power of princes and monarchs—in short, any who questioned or criticised the ultimatum of the Pope on any subject whatever.

In 1740 the Catholic priests in Holland attempted to enforce obedience to the commands of their superiors. Penitents who came to confession were asked if they were Freemasons: if they were, the certificate for Holy Communion was refused and they were expelled for ever from the Communion table. After a time, however, the States-General interfered, and prohibited the clergy from asking questions that were unconnected with the religious character of the individual penitent.

Acting under papal compulsion, the Grand Master of Malta in 1740 caused the Bull of Clement XII. to be published in that island, and forbade the meetings of the Freemasons. In 1741 the Inquisition pursued the Freemasons at Malta. The Grand Master proscribed their assemblies under severe penalties, and six Knights of Malta were banished from the island in perpetuity for having assembled at a meeting.

A Lodge had been opened in Rome on 15th August

1735. It worked in English, but in 1737, under the Mastership of the Earl of Wintoun, the Inquisition seized its serving Brethren and it was closed on 20th August of that year.

In the archives of the Grand Lodge of Scotland is an old parchment-bound Minute-book, with the following explanatory memorandum prefixed by a Brother, named Andrew Lumsden, dated Edinburgh, 20th November 1799 :—

" Pope Clement the twelfth having published a most severe edict against Masonry, the last Lodge held at Rome was on the 20th August 1738, when the late Earl of Wintoun was Master. The officer of the Lodge, who was a servant of Dr James Irvin, was sent, as a terror to others, prisoner to the Inquisition, but was soon released. This happened about twelve years before I went to Rome, otherwise I should have no doubt been received, as I was a Brother of the Lodge of Edinburgh, Dunfermline.

" This record of the Roman Lodge remained, after its suppression, in the hands of the Earl of Wintoun, till his death in December 1750, when it was given by his Lordship's executors to Dr Irvin, the other Brother of that Lodge then remaining at Rome ; and who, I believe, wrote its original statutes in Latin.

" After the death of Dr Irvin his widow gave the record to me, as she had heard her husband call me ' Brother.' I carefully preserved it, till I delivered it at Paris to John Macgowan, Esq., to be by him given to my cousin, Sir Alexander Dick, of Prestonfield, Baronet, who, before the death of his brother, Sir William Dick, was known by the name of Dr Alexander Cunningham, and belonged to the Roman Lodge.

" After the death of Sir Alexander Dick, his son, the late Sir William, returned it to Mr Macgowan, who now put it into the hands of the Right Honourable Sir James Stirling, Baronet, Lord Provost of Edinburgh, and Grand Master of Scotland, to be, by his lordship, deposited among the archives of the Grand Lodge.

" Such is the progress of this record, which is attested by ANDREW LUMSDEN."

After Clement XII. had issued his Bull in 1738 many Freemasons in the Romanist States of Germany founded, at Vienna, the Order of the Mopses, admitting both men and women to membership, and claiming to be devoted to the papacy. According to some writers, the founder of this Order was the Duke of Bavaria, himself a Freemason. The title is undoubtedly derived from the German *mops*, meaning " a young mastiff," which representation is also claimed to have been the badge of the Order, symbolic of fidelity and attachment.

The Bull was not published in Marseilles until 1742, when its publication was accompanied by the following letter from the Bishop of that city and diocese :—

" Henry François Xavier de Belsunce of Castlemoron, by Divine Providence and the Grace of the Holy Apostolic See, Bishop of Marseilles, etc., etc.

" To the Clergy, Secular and Regular, and to all the Faithful within our Diocese, Salvation and Blessing in our Lord Jesus Christ.

" Would it be possible for Us, my very dear Brethren, without incurring guilt before God and man alike, to keep silence about a strange and mysterious Society which is beginning to establish itself in this City, and which is exciting so much attention among us to-day ?

Could we be at ease while those among you, who, in contempt of all authority, have engaged themselves in this Society, evolve a fictitious honour out of their disobedience, and make use of the most urgent solicitations to increase the number of their associates ?

" If all Secret Associations are expressly forbidden in this Kingdom, with how much more reason should a ban be laid on those whose inviolable secrecy ought of itself to be enough to call forth the most justifiable alarms ?

" What fatal consequences for Religion and for State ! Is there not ground for fear of a Society and Assemblies in which are received, indiscriminately, people of every Nation, of every Religion, and of every Rank, among whom at once comes the closest intimacy, which displays itself on behalf of every stranger and every foreigner as soon as by some preconcerted sign he has made himself known as a member of this mysterious Society ?

" Undoubtedly, persons endowed with resolute piety look with mingled contempt and indignation on this Society, ridiculous even in its appellation. But, my very dear Brethren, those who publicly proclaim themselves Freemasons, and who openly seek to gain others to join them, would still have it in their power to seduce the weak and unsuspecting, if we were not to rise up in witness against a scandal which has become only too public. We must, therefore, bethink ourselves, on this occasion, as on any other, that We are responsible for the weak and the foolish.

" For which reasons we warn all our flock, of whatsoever condition, rank, or profession they may be, that they cannot enter the assemblies of Freemasons, or,

if already admitted thereto, continue therein without committing sin such that We reserve to ourselves and our Vicars-General the power of absolution.

" Wherefore, this present Ordinance shall be read and published in connection with Parochial Masses and Sermons ; having been posted and advertised wherever need shall be, at discretion of our agent in charge.

" Given at Marseilles in our Episcopal Palace, 14th January 1742.

" Boyer, Secretary. HENRI, Bp. of Marseilles."

CHAPTER III

THE SUFFERINGS OF JOHN COUSTOS

IN 1743 King John V. of Portugal was persuaded by his *entourage* that the Freemasons were heretics and rebels, and he issued an edict against them. An era of persecution and torture at the hands of the Inquisition followed, the best known case, and the one of which the fullest particulars are available, being that of John Coustos. After his release from prison Coustos published a full narrative of his arrest and subsequent tortures, and the following story is given in his own words :—

" Being desirous of furnishing my readers with every possible proof that I actually underwent the tortures narrated in these pages, I submitted the wounds, still visible upon my arms and legs, to the inspection of Dr Hoadley and to Mr Hawkins and Mr Carey, surgeons ; and I feel grateful to those gentlemen for having authorised me to state that they are quite satisfied the marks resulted from great and peculiar violence, and that their position corresponds exactly with the tortures hereinafter described.

" I am a native of Berne, in Switzerland, and a lapidary by profession. In the year 1716 my father came with his family to London, and easily obtained there letters of naturalisation.

" After twenty-two years' residence I went to Paris, and worked for the French king in the galleries of the

Louvre. Having thus spent five years, I removed to Lisbon, with the ultimate design of settling in the Brazils, allured by the vision of gold and jewels so abundant there, and the certainty of acquiring a fortune. But the King of Portugal, by advice of his council, deemed it impolitic to permit a foreign lapidary to roam through a colony abounding with precious stones, of whose value and extent the government labour to keep even their own subjects in ignorance. At Lisbon, therefore, I was content to settle, having lost all hopes of being permitted to emigrate. Employment in my profession I found in abundance, and soon could have amassed a competency for age, had I escaped the cruel grasp of the bloodthirsty inquisitors. These tyrants detain at the post office the letters of all about whom they entertain suspicions. Mine they from time to time intercepted, hoping to discover some allusion to Freemasonry, I being notorious as one of the most zealous professors of that art. Not discovering, however, any passages which struck at the Romish religion, or tended to disturb the government, yet still bent upon the discovery of the Masonic secret, they resolved to seize one of the leading Brethren, and I was selected, being the Master of a Lodge. With me they associated the Warden, Mr Alexander James Monton, a diamond cutter, born in Paris, and a Romanist. He had been settled six years in Lisbon, where he was jeweller to the court.

" The reader must know that our Lodges in Lisbon were not held at taverns, etc., but alternately at the private dwellings of chosen friends ; there we used to dine together, and practise the ceremonies of our Craft. Ignorant at the time that Masonry was inter-

dicted in Portugal, we made no attempt at secrecy, and were soon denounced by the treacherous zeal of a lady residing in a house opposite to mine, who at confession declared we were Freemasons ; that we debarred women from our assemblies and, consequently, could be nothing less than dangerous revolutionary conspirators. The officers of the Inquisition were soon on the alert. My friend Mr Monton fell the first victim, he being seized in manner following :—

" A jeweller and goldsmith, who besides was a familiar of the Holy Office, came to his house, saying he was commissioned to inquire the expense of re-setting a diamond weighing four carats. They agreed about the sum, but as this was artifice merely in order that the familiar might become acquainted with Monton's person, he declined leaving the jewel until after consulting the owner, and hearing his opinion of the arrangement. I happened to be present, which greatly delighted the inquisitor, who had got the unexpected sight of both his victims at once. He went off, requesting both of us to call on him the next day. Business not permitting me to accompany him, Monton went alone to receive the diamond, said to be worth a hundred moidores.

" ' Where is your friend, Coustos ? ' inquired the traitor, for he had on the previous day showed him several of the stones, which he pretended to be desirous I should polish. Monton replied that I was on change, and he would fetch me. But the inquisitor and his five subalterns, afraid of losing half their prey, beckoned him into the back shop, and after several signs and tokens had passed between him and his myrmidons, he rose up, whispered a few words in

private, and retiring behind a curtain, demanded his visitor's name and surname, telling him he was a prisoner in the king's name. Unconscious of any crime for which he could justly incur his Portuguese majesty's displeasure, he gave up his sword the moment it was demanded of him. Finding he had no other weapon, they asked whether he wished to know in whose name he was detained. 'Yes,' said Monton. 'We seize you,' said the guards, 'in the king's name, and in that of the most Holy Inquisition; and in its name we forbid you to speak, or even so much as to murmur.' Then a door at the bottom of the shop, which looked into a by-lane, flew open, and the prisoner, accompanied by the commissary, was dragged towards a small chaise with the blinds close drawn down, so that were any friends near they might remain ignorant of his fate.

"The next device was to spread a report that he had absconded with the diamond entrusted to him. How greatly was each of his friends shocked at this slander! As we all esteemed his probity none would give credence to the base report, and we unanimously agreed, after weighing the matter, to go in a body to the jeweller and reimburse him, firmly persuaded that some fatal and unforeseen accident must have led to the disappearance of our friend. He, however, refused our offer, politely assuring us that the owner of the diamond was far too wealthy to be regardful of its loss.

"Truth sometimes penetrates all disguises with which falsehood seeks to cloud her; so this generosity in persons to whom we were in a great measure strangers made us suspect some foul play, a conjecture confirmed by a fierce and open persecution which immediately

arose against Freemasonry, I myself being seized four days after.

"An acquaintance, hired by the Inquisition, seeing me in a coffee-house on the 5th March 1742, between nine and ten of the clock at night, denounced me to nine familiars, who lay in wait with a chaise near the spot. I was in the utmost confusion when, on quitting the coffee-house with two friends, they seized me only. 'I had passed my word,' they declared, 'for the diamond which Monton was charged with purloining; therefore certainly I was his accomplice, and had engaged my friends to offer payment in the hope of concealing my crime.'

"To no purpose did I attempt a justification. Seizing my sword the wretches handcuffed me, thrust me into a chaise drawn by two mules, and thus was I hurried off to share the captivity of my friend. But, undaunted by these severities, and their repeated denunciations of vengeance in case I attempted to accost the passer-by, I tore open the wooden shutters of my *calèche*, and loudly hailed one of my friends, Mr Richard, my companion in the coffee-house, conjuring them to apprise all our Brethren of my imprisonment, and warn them that the only means of averting a similar fate was to go voluntarily to the inquisitors and denounce themselves. Deeds of villainy are deeds of darkness.

"I would here observe that the Holy Office rarely ventures to seize its prey in broad daylight, as in the case of Monton, unless they judge he will be too much paralysed by fear and the novelty of his position to make either an outcry or resistance. For myself I reckoned so confidently on the zeal and courage of my

friends that my first impulse was to draw and defend myself, calling on my friends to set their backs to the wall and follow my example. No sooner, however, did they see my rapier out than, overwhelmed with terror from being better advised as to the consequences of resistance, they all forsook me and fled. Left alone with these wretches, the whole nine fell upon and pinioned me, as already described. When a person is arrested all the world abandons him. His relatives go into mourning, and scarcely venture to intercede in his defence; nay, steps are taken to bribe and intimidate the dearest friends into accusing each other.

" Swiftly the carriage rattled over the pavement, until we reached the Casa Sancta, and swept into a courtyard overshadowed by the dark grey towers of that dreary office. I was now ordered to alight, and handed over to an officer until the grand inquisitor had been informed of my being caught in their snare. They took advantage of this interval to make a rigorous personal search, the rule being to deprive the prisoner of any gold, silver, buckles, knives, etc., which he may have about him. They then motioned me to follow, and led the way to a lone dungeon, expressly forbidding me to speak unless addressed, not to strike against the walls; but in case I wanted assistance to knock at the door with a great padlock that hung outside, and which I could reach by thrusting my arm through the iron gate. 'Twas then that, struck with all the horrors of a place of which I had read and heard such baleful descriptions, I sank into the blackest melancholy, picturing to an excited fancy all the pains and penalties that might hereafter be associated with my imprisonment.

" My first day's incarceration passed in these anxious

terrors, aggravated by the dismal moans of other captives, my neighbours. And night, usually associated with solemn silence, brought no intermission. The shrieks of men and, if I may judge from the voices, of women, undergoing the punishment of scourging for a violation of the command to speak not—so vehemently urged on me—forbade all sleep. I rose to pace my cell. Dawn at length broke through the lofty grated lattice, and full wearily it came. Time seemed no longer to revolve. These twenty-four hours succeeding my capture had for me the duration of years.

" In three days' time a lay brother whom I had not yet seen entered my prison, and, without one word uttered or sign made, began to crop my hair. Bare-headed, and with naked feet, he then marched me into the presence of my abhorred judges, viz. the president and four junior inquisitors.

" Immediately on my entrance they instructed me to kneel, lay my right hand on a Bible, and swear in the name of Almighty God that I would truly answer all questions demanded of me. My own and my parents' Christian names and surname, the place of my birth, my profession, religious faith, and how long I had resided at Lisbon were then entered in a book. This done, the chief inquisitor spoke thus : ' Son, you have heinously offended in aspersing the Holy Office, as we know of a certainty. Now, therefore, we exhort you to confession, and to accuse yourself of all and several the crimes committed from the earliest moment at which you could discern betwixt good and evil, to the present hour. Thus doing, you may excite the compassion of our holy tribunal, ever merciful and kind to such as love and speak the truth.'

"They then thought proper to tell me that the diamond transaction mentioned above was merely a device to gain a convenient opportunity of arresting me. On this I besought them to let me know the real cause of my imprisonment; that I had never in my life spoken evil of the Romish religion; having so demeaned myself during my sojourn in Lisbon that I could not justly be accused of saying or doing ought contrary to the laws, spiritual or temporal, of his Portuguese majesty's dominions. That I belonged to a society comprising individuals professing various religious tenets, one of whose laws expressly forbade all disputation on matters of doctrine, under a severe penalty. When I perceived the inquisitors confounded the word *society* with *religion*, I assured them my *society* could be considered a religious one only as it obliged its members to live in charity and brotherly love, however widely they differed on matters of faith. They then asked how this society was called. I replied that I could tell them its name in English and French, but was unable to translate it into Portuguese. Keenly fixing their eyes on me, they all pronounced alternatively the words 'Freemason,' 'Franc-maçon!' The true cause of my imprisonment was now revealed. After a pause of silence, during which they conferred apart, they suddenly demanded what was the constitution of Freemasonry. I set before them as well as I could our ancient traditions. That James VI. of Scotland had declared himself its protector, and encouraged his subjects to enrol themselves therein. That, besides, the ancient kings of Scotland so esteemed this honourable Craft for its devoted loyalty, that they promoted among its members the use of a special

toast ; and ' God preserve the king and brotherhood ' precedes the goblet at all their feasts. That those monarchs were often Grand Masters of Lodges ; when otherwise, a nobleman was selected who received from the King a pension ; at his election a money gift from all beside. That Queen Elizabeth, ascending the English throne in unsettled times, took umbrage at all secret societies, and resolved to suppress them ; but first of all she commanded certain of her privy council, with the Archbishop of Canterbury, to enrol themselves in that of Masonry. Obeying the Queen's orders, they made so advantageous a report of their loyalty as removed her majesty's alarm, and Freemasons have ever since enjoyed in Great Britain and the places subject to it, the most perfect countenance and all due liberty, which it is their proud boast never to have once abused.

" The inquisitors next demanded what was the tendency of this society. I replied ' Every Freemason is obliged at his admission to take an oath on the Holy Gospel, that he will be faithful to the king, not enter into any plot or conspiracy against his sacred person, or against the liberty of the country where he resides ; and that he will cheerfully submit to its established laws. That charity was the foundation, soul, and bond of unity, linking us together by the tie of fraternal love, and making it an imperative duty to assist poverty in the most liberal spirit, without distinction of religious belief.'

" 'Twas then they called me ' liar,' declaring it to be impossible we should practise these good maxims and yet be so jealous of our secret as to exclude women from its participation. The judicious reader will smile

at the inference, which, if true, would certainly apply to the dark and mysterious tyranny of the Holy Office itself. However, I answered them : ' Women, my lords, are excluded in order to suppress occasion of scandal, and because in society they are usually found to be unsafe guardians of a secret. The founders of Masonry are, therefore, by their exclusion, thought to have given a signal proof of their wisdon and foresight.'

" They now insisted I should reveal to them the symbols and tokens of a Lodge.

" ' The oath,' said I, ' taken at my admission, never to divulge directly or indirectly what then transpired, forbids me ; and I humbly trust to your lordships' justice that my principles may find favour in your sight.' To this they answered : ' In our presence your heretical vow avails not—we absolve you from it.' The nature of my reply they seemed to anticipate, for I was at once thrust back into my damp, noisome dungeon, where I fell sick. Partially recovered, I was sent for to be interrogated whether, since my abode in Lisbon, any Portuguese had been received into a Lodge. I replied ' No.' True it was, indeed, that Don Emanuel de Sousa, lord of Calliaris, and captain of the German guards, hearing that the person was at Lisbon who had made the Duc de Villeroy a Freemason by order of the French king, Louis XV., had desired M. de Chavigny, Ambassador of France, to find me out. But knowing Freemasonry to be forbidden, and aware that M. de Calliaris was a nobleman of great economy, I found an expedient to disengage myself from him by asking some fifty moidores for his reception, a demand which, I was persuaded, would at once put an end to his desire to be enrolled amongst us. As regarded

their threats of torture, I referred them to Mr Dogood, an English Roman Catholic and Freemason, who had settled a Lodge in Lisbon fifteen years before, and who, being of their own persuasion, could more properly appreciate their power to absolve us from an oath.

" Again referring to a previous examination, when I said it was a duty incumbent on Freemasons to assist the needy, they asked whether I had ever relieved a necessitous object. I named to them a poor woman, a Romanist, who, being reduced to the extremity of want, and hearing that we were liberal of alms, had addressed herself to me : I gave her a moidore ; when the Franciscan convent was burned down the fathers made a collection, and I gave them, upon the exchange, three-quarters of a moidore ; that a poor Roman Catholic, with a large family, who could get no work, being in the utmost distress, had been recommended to me by some Freemasons, with a suggestion that we should make up a purse among ourselves in order to set him up again ; accordingly we raised, among seven members, ten moidores, which money I myself put into his hands. They then asked whether I had ever given alms privately out of my own purse. I replied that the above gifts were mainly derived from fines levied at the meetings of the Brotherhood. ' For what faults,' inquired they. ' Those,' said I, ' who take the sacred name of God in vain pay the quarter of a moidore ; less profane oaths or indecent words, the quarter of a new croisade ; the fractious and disobedient were also fined.' Finding all their efforts to shake my resolution, either by terror or cajolery, of no avail, they threw off all disguise, called me ' dog of

a heretic,' and vowing I was already damned, so that neither purgatory nor absolution would avail me.

" The proctor then proceeded to read the heads of the indictment or charge, which was as follows :—

" ' The said Coustos having refused to discover to the inquisitors the true tendency and evil designs of the assembly of Freemasons, and having, on the contrary, persisted in the assertions that Freemasonry is good in itself ; wherefore the proctor of the Inquisition demands that the said prisoner be prosecuted with the utmost rigour ; and that the court do now proceed to tortures, in order to extort from him a confession that the several articles of which he stands accused are wholly and altogether true.'

" Folding up the paper he drove me before him to the torture room, built in the form of a square tower, illuminated by two small torches only, making a darkness visible ; and, to prevent the shrieks of the sufferers from being heard without, the doors are lined with felt. After preparing their instruments, an operation ostentatiously performed before my eyes, six wretches laid hold of me, stripping me naked to my drawers, and casting me on my back. An iron collar was placed round my neck and secured me to the scaffold. They next fixed a ring to each foot, and stretched my legs apart with all their might. Afterwards two ropes were twisted round each arm and two round each thigh, and, being passed under the scaffold through holes made for the purpose, four men, upon a signal, suddenly drew them tight. These ropes pierced the flesh, even to my bones, making the blood gush out at eight different places thus bound. An inquisitor stood by ; at each interval in the torture he addressed me : ' Sir,' said

he, with marvellous hypocrisy, in the most anxious and affectionate tone, ' why will you thus endure suffering—why so cruel to yourself ? Remember, should you expire under the torture, in the sight of Heaven you are guilty of the crime of *felo de se*.'

" As I persisted in keeping silence, the cords were thus four times drawn together. At my side stood a physician and a surgeon, who sometimes, feeling my temples or my pulse, directed the tormentors to suspend operations. During these pauses I lay in a heap upon the ground, until some partial restoration of my faculties, when the tender-hearted inquisitor gave the signal for their repetition.

" Seeing these sufferings elicited no confession—but that the greater the cruelty the more fervently I supplicated heaven for constancy and courage—six weeks after they led me once more to the tower. I was directed to extend my arms with the palms outwards ; a rope being attached to each wrist, they turned a windlass, and gradually drew them nearer and nearer to each other behind, until the backs of the hands touched. Both my shoulders were dislocated ; from my mouth issued a stream of blood. The operation being thrice repeated, I was taken to my cell, where the surgeon, in setting my bones, put me to almost equal pain.

" At the expiration of two months, being a little restored, a new executioner, clothed in a long black garment which concealed his person from head to foot, with a mask upon his face, having two holes for sight, came to my cell and conducted me to the torture-room. Around my body he placed a heavy iron chain, which, crossing upon my stomach, terminated at my wrists. The tormentor, stretching these ropes with

a roller, pressed and bruised my stomach ; wrists and shoulders were again dislocated. The surgeon, however, set them directly. The sympathising inquisitor, having repeated his condolence and his exhortations, withdrew, making a sign in doing so for the recommencement of the torture.

" Nine different times they had me on the rack. I was reduced to the state of a helpless cripple, unable during some weeks to raise my hand to my mouth, and my body swelled with inflammation caused by these frequent dislocations. I have too much reason to dread that I shall feel their effects through life, being seized from time to time with thrilling pains, unknown to me ere I fell into the bloody hands of these hellish inquisitors.

" The period for a general *auto-da-fé* being arrived, I was compelled to walk with the other victims. When at St Dominic's Church my sentence was read, and I found myself condemned to the galleys for the space of four years.

" There I had leisure to reflect on the means best adapted to obtain my liberty. I succeeded in communicating with my brother-in-law, Mr Barber, entreating him humbly to address the Earl of Harrington in my favour, as he had the honour to live in his lordship's family. This nobleman, whose humanity and generosity have been the theme of abler pens than mine, undertook to procure my freedom. Accordingly, his lordship spoke to His Grace the Duke of Newcastle, one of the principal Secretaries of State, that he would supplicate our Sovereign to order his Minister at Lisbon to demand me as a British subject. His majesty, ever attentive to the felicity of his sub-

jects, and desirous to relieve them from all their misfortunes, graciously assented. Instructions were at once sent to Mr Compton, Minister at Lisbon, to demand an immediate audience of the Portuguese Minister, and Admiral Matthews, then sailing with a fleet to the Mediterranean, carried these instructions out. His orders were to anchor for four-and-twenty hours only in the Tagus, *and within half that period* to see me safely delivered on board some English vessel about to sail for England. The tenor of this despatch was too significant to be dallied with. An order came for my immediate release, and I left the prison of the galleys on the 25th October 1743.

" I return our sovereign, King George II., my most dutiful acknowledgments for having graciously condescended to interpose in behalf of an unhappy galley-slave. I shall retain, as long as I have health, the deepest affection and loyalty for his sacred person, and shall be ever ready to expose my life, as every true-hearted Freemason is bound to do, for his majesty and all his august family."

The year following the celebrated *auto-da-fé* at Lisbon—in July 1744—another Freemason, a friend of Coustos, John Baptist Richard, twenty-six years of age, who had been denounced as a Freemason, renounced the Protestant religion in order to retain his liberty, which he succeeded in doing on payment of the costs of the prosecution. Among the names of those denounced to the Inquisition at this time were Englishmen named Gordon, Fox, Ivens, Vandrevel ; Frenchmen named Jean Piétre, Lambert Boulanger, Jean Ville Neuve, Felix, Julian, and Carmon. Gordon and Fox were already initiated when they went to Portugal,

and it may be that this Gordon is the same as the Brother indicated by O'Kelly as having introduced Freemasonry into Portugal.

It is not without interest to note the way in which the authorities first discovered the fact that Coustos and Monton were Freemasons. It appears that Monton's wife, in conversation with a Mme. la Rude, the wife of the jeweller, was so indiscreet as to reveal the fact that her husband was a Freemason. Mme. la Rude, who was jealous of the prosperity of her two friends, made this known to another friend, Marie Rose Clavé, with the result that Monton, Coustos, and another Freemason, a Frenchman named Bruslé, were arrested. Several foreigners were members of the Lodge of which Coustos was Master, but, when interrogated, they denied their membership.

It seems almost, if not quite, incredible that such things could have happened within the last two hundred years, but the narrative of Coustos was verified at the time it was written, and there is no reason to suspect as untrue or exaggerated any one of the statements he has made. Monton returned with Coustos to London, where both were well cared for by the English Brethren. His narrative, together with a history of the Inquisition, was published in 1745, and again in 1746. There is a copy of the very rare first edition in the Bodleian Library.

In the year following the release of Coustos—1744—the Madrid Inquisition tribunal sentenced to abjuration *de levi* and banishment from Spain, Don Francisco Aurion de Roscobel, Canon of Quintanar, for membership of the Freemasons.

CHAPTER IV

BULL OF BENEDICT XIV

A PAPAL Bull, to be operative in any country, must be published in that country, and this not having been done in Switzerland, the Papal Bulls had no *locus standi* or authority there, but in 1745 an astonishing edict was promulgated by the Council of Berne. It was worded as follows :—

" We, the Advoyar, the little and great council of the city and republic of Berne, make known to all men by these presents : Having learnt that a certain society, called Freemasons, spreads itself every day more and more into all the cities and towns under our government, and that the persons who have joined the said society are received under various solemn engagements, and even by oath : Wherefore, having seriously reflected upon the consequences thereof, and considered that such meetings and associations are directly contrary to the fundamental laws and constitutions of our country, and, in particular, to the protection required on our part to discountenance any assemblies under our government, without our knowledge and express permission : Moreover, it has appeared to us, that if an effectual remedy was not immediately taken, the consequence of that neglect might be dangerous to the State. For these reasons, and through our paternal affection, as much for the public good and private advantage of all our

citizens and subjects, we have found it absolutely necessary to dissolve and totally abolish the said society, which we do by these presents; and henceforth, for ever, we forbid, annul, and abolish in all our territories and districts, to all persons that now are, or shall hereafter come under our dominions; and we do, in the first place ordain and decree, that all those, our citizens and subjects, who are actually known to be Freemasons, shall be obliged immediately to abjure by oath the engagements they have taken in the said society, before the bailiff or officer of the district where they live, without delay. And as to our citizens and subjects who actually are Freemasons, and not publicly known to be such, and who, nevertheless, at present reside in our dominions, or may hereafter come under our obedience, our sovereign will and pleasure is, that those who shall be found in our dominions, shall be bound to renounce their obligation in the space of one month from the date hereof: and those who are absent must submit to the same terms, to be reckoned from the date of their return, not only to accuse themselves, but to abjure and renounce their engagements, those who present themselves in our capital city, to the reigning Advoyar; and in other cities, and in the country, to the bailiff of the place; and from them they shall receive assurance of safety to their persons, if they abjure and renounce their obligations without delay, in the same form as all other Masons are obliged to do.

"Upon failure in any part hereof, they shall all undergo the punishment hereafter declared. But to the end that no person shall dare, for the time to come, to entice, tempt, solicit, or be so enticed, tempted,

or solicited, to engage him or themselves, into this same society of Freemasons, we have thought fit to ordain and decree as follows :—

"That all those Masons who shall hold their assemblies in our dominions, or entice, tempt, or solicit others into their associations, as well as all our citizens and subjects in our dominions, and elsewhere, as also those who have been set at liberty, shall for the future frequent such assemblies, they shall all and every of them be subjected to the fine of one hundred crowns, without remission; and likewise be deprived of whatever place, trust, benefit, or employment he shall now hold; and if they have no present employment or office, shall be rendered incapable of holding such for the time to come.

"And touching the place or Lodge where these kind of assemblies are held for the future, the person or persons who shall let or furnish them with the house, room, or place, for the holding of such lodge, shall be subjected to the same fine of one hundred crowns; one-third of which to the informer, one-third to the bailiff of the place, and one-third to the hospitals, or fund of the poor, where such assemblies shall be held. Let it be well understood that all offenders who shall leave our dominions, in order to avoid the payment of the said fine, shall be banished from our dominions for ever, or till they shall have paid it, upon pain of death. We, moreover, reserve at pleasure to punish with more or less vigour, according to the case of the person so rendering himself up to our sovereign pleasure, or those who, notwithstanding their abjuration, shall have again entered into the society, or frequent any of their assemblies.

"We do finally ordain and command that all our bailiffs and ministers of justice do cause these presents to be published in all churches, and to be affixed up in the accustomed places, and see that these our commands are strictly and faithfully executed.

"Given in our Great Council the 3rd of March 1745."

This edict, with certain degrees of punishment, was renewed in 1782, but it is now abrogated.

In the same year (1745) the Town Council of Geneva renewed an edict against the Craft which it had issued in the previous year, but of which no one had taken any notice. The second edict appears also to have had little effect, for Lodges were continually being formed in Geneva, though they do not seem to have been permanent until 1768, when the Lodge of Hearts, the first in Geneva to keep a Minute-book, was founded.

In 1748, at Constantinople, a Masonic Lodge was demolished, and its jewels and furniture were broken up, and its members arrested. They were discharged through the good offices and influence of an Englishman; but the Government prohibited the introduction of Freemasonry into Turkey.

Although there was in France, in 1748, a discussion among the Roman Catholic clergy as to whether a parishioner who was a Freemason should be permitted to receive the Sacraments, when six doctors of the Sorbonne passed some resolutions which declared Freemasonry to be pernicious and bad, the Parlément of Paris refused to register the Bull of Clement XII.; and when, in 1750, the Jubilee attracted crowds of pilgrims to Rome, so many had to seek relief that on

18th May 1751 Benedict XIV. was led to revive the Masonic prohibition in his Bull *Providas*.

Without inquiry, without knowledge, without trial, without any hesitation, the Pope proclaimed all Freemasons, however good or virtuous, useful citizens, true patriots, loyal subjects, to be heretics, *ipso facto*, and desired the Inquisition at once to punish and coerce them as such, calling in the aid of the secular arm. By the provisions of the Roman Catholic Canon Law all complaints should be heard before a competent judge, and sentence duly pronounced on evidence and on the answers of the accused. Even the Inquisition professed to hear evidence before pronouncing sentence, and the tortures of recalcitrant prisoners were enforced in the name of religion and Christianity to compel them to speak the truth. The wording of that Bull was as follows :—

" Wherein some Societies or Conventicles of Liberi Muratori, or Freemasons, or however else named, are again condemned and prohibited.

" BENEDICT, Bishop, Servant of the Servants of God. For the permanent record of the matter.

" The prudent laws of our predecessors, the Roman Pontiffs, the vigour of which we fear may either by lapse of time or neglect of man be weakened or destroyed, and that they may have fresh force and full strength, and we think there is just and weighty cause for their need of strengthening and confirming by the fresh fortifications of our authority.

" It is true that our predecessor of happy memory, Pope Clement XII., by his Apostolic Letter dated 28th April 1738, in the eighth year of his pontificate, inscribed to all the faithful in Christ, commencing

with the words *In eminenti*, condemned in perpetuity and prohibited all such societies, meetings, gatherings, clubs, conventicles, or associations known as Liberi Muratori, or Freemasons, then widely distributed in various parts, and growing in strength daily, instructing the faithful in Christ, all and singly, under pain of excommunication, from which no one could be absolved by any other than the Roman Pontiff for the time being, except at the hour of death, and that none should dare or presume to enter societies of this kind, or to propagate, foster, admit, or conceal them, or be enrolled in them, or take part in their proceedings, and much more to the same effect as may be seen from the Letter which was as follows."

Then followed *in extenso* the Bull of Clement XII. After this recapitulation, Pope Benedict XIV. proceeded :—

" Since, however, as we have heard, there have been some who have not hesitated to assert and openly contend that the aforesaid penalty of excommunication imposed by our predecessor, as set forth above, is no longer effective, because the preceding Constitution has not been confirmed by us, as though the express confirmation of a pontifical successor is required for the subsistence of Apostolic Constitutions issued by a predecessor :

" And since also it has been suggested to us by some pious and God-fearing men that, with the object of doing away with all quibbling and subterfuge of quibblers, that we should declare the agreement of our mind and will with that of our predecessor, and they regard it as highly expedient to add the support of our confirmation to the Constitution of our predecessor :

" We, although up to the present, whilst we have conceded absolution to many faithful in Christ who were truly penitent and contrite at having violated the terms of the same Constitution, and who sincerely promised that they would wholly withdraw from the condemned Societies or Conventicles, and never afterwards return to them, both before and especially in the Jubilee year which has just elapsed, and whilst we have granted faculties to Penitentiaries deputed by us, enabling them in our name and authority to grant the like absolution to penitents of the same class to apply to them ; whilst also with anxious zeal and vigilance we have not failed to urge that proceedings should be taken in accordance with the measure of their offence against the violators of the same Constitution, by competent judges and tribunals —a service, in fact, often rendered—although we have thus given plain and unquestioned proofs of our sentiments, and of our firm and deliberate will as regards the force and subsistence of the censure imposed by our said predecessor, Pope Clement XII., from which our opinion ought quite plainly to have been inferred : and if a contrary opinion of us were circulated we might regard it with indifference and contempt and leave our judgment in the hands of Almighty God, making use of the words which, as is well known, were recited formerly during sacred actions : ' Grant, Lord, we pray Thee, that we may not regard the abuse of reprobate liars, but, trampling underfoot the same wickedness, we implore Thee to suffer us not to be terrified by their abuse, neither entangled by their treacherous flatteries.' Thus it stands in our ancient Missal, which is inscribed to

St Gelasius, our predecessor, or, and which was published by that Venerable Servant of God, Joseph Maria Cardinal Thomas, in the Mass entitled: 'Against them who speak against us.'

"Howsoever, lest anything unwittingly omitted by us might seem to have weight, and with the object of doing away with such false calumny and stopping the same, after hearing the counsel of some Venerable Brethren of the Holy Roman Church, we have decided on the confirmation by the present document of the same Constitution as our predecessor, as above, inserting word for word, in the specific form held to be the amplest and most effective. Accordingly, from certain knowledge, and in the plenitude of our Apostolic authority, by the tenor of these presents, in everything and throughout, exactly as if it had first been published on our own motion and authority and name, we confirm, corroborate, and renew it and will it to have perpetual force and efficacy, and do so decree.

"Furthermore, among the gravest causes of the before-mentioned prohibition and condemnation set forth in the Constitution inserted above, one is that men of every religion and sect are associated together in the Societies and Conventicles of this character; from which circumstance it is obvious how great an injury may be inflicted on the purity of the Catholic Religion; a second is the close and impenetrable bond of secrecy whereby the proceedings of such conventicles are kept hidden to which may deservedly be applied the sentiment expressed by Cæcilius Natalis in Minucius Felix, in a very different cause: 'Things honourable always delight in publicity; crimes are

secret.' A third is the oath whereby the members bind themselves to keep a secret of the kind inviolably ; as though it were lawful for any one, under pretext of any promise or oath, to protect himself from being bound to confess, when questioned by legitimate authority, all that is demanded for the purpose of ascertaining whether anything is done in Conventicles of this character contrary to the existence of religion, the state, and the laws. A fourth is that Societies of this description are known to be in opposition to civil no less than canonical sanctions, for it is well known that by civil law all Colleges and Sodalities are prohibited if formed irrespective of public authority, as may be seen in the 47th Book of the Pandects, Tit. 22 : ' On Unlawful Colleges and Corporations,' and in the well-known epistle of Caius Plinius Secundus, Book X., 87, in which he says that, by his edict, in accordance with the mandate of the Emperor, the formation of Heteriæ was forbidden—that is to say, the formation and holding of Societies and Conventicles without the authority of the Prince. A fifth is that already in many quarters the said Societies and Meetings have been banished and proscribed by the laws made by secular princes. Lastly, because these same Societies were of ill-repute among wise and virtuous men, and in their judgment, all who joined them incurred the brand of depravity and perversion.

" Our same predecessor, in concluding the above-inserted Constitution, calls on the Bishops, higher Prelates, and other local Ordinaries not to omit, for its due execution, if need be the invocation of the secular arm.

" These injunctions, all and singly, are not only

approved and confirmed by us and commended and enjoined on the same Ecclesiastical Superiors, but we ourselves also, in accordance with our duty of Apostolic solicitude, by our present letters, invoke the aid of all secular Powers and their assistance in carrying into effect the measures above set forth, and we most urgently demand it, since the Sovereign Princes and Powers have been chosen by God to be Defenders of the Faith and Protectors of the Church ; and since it is their duty by all reasonable means to show the obedience due to the Apostolic Constitutions, and the fullest observance of them, whereof they have been reminded by the Fathers of the Council of Trent, Session XXV., cap. 20, long before in the excellent declaration of the Emperor Charlemagne in Tit. 1, ch. 2. of his Capitularies, where, after demanding from all his subjects observance of Ecclesiastical Sanctions, he adds : ' For we can in no way recognise how men can be faithful to us who have shown themselves disobedient to their own priests, and unfaithful to God.' Wherefore, enjoining on all ministers and agents of government absolutely to enforce due obedience to the laws of the Church, he announced the severest penalty against those who neglected to grant it, adding, amongst other things : ' But, whoever, amongst them (which God forbid) shall neglect and be disobedient to these laws, let them know that they neither continue to hold office in our Empire, even though they should be our own children, nor have place in the Palace, nor keep company nor any communication with us and ours, but rather shall they undergo punishment in solitude and wretchedness.'

" Further, we will that the same credit be given to

copies of these presents, under the subscription of some public notary, and guaranteed by the Seal of a Person of Ecclesiastical Dignity, exactly as would have been given to the original letter if produced and exhibited.

" Let no man, therefore, regard it as lawful to infringe or with rash daring contravene this document of our confirmation, renewal, approval, charge, appeal, requisition, decree, and will. And if any one presume to attempt this, let him know that he will incur the wrath of Almighty God, of Saints Peter and Paul, and of the Apostles.

" Dated from Rome, St Mary the Greater, A.D. 1751, 18th May, in the eleventh year of our Pontificate.

" (Signed)

" Registered in the Secretariat of the Briefs, A.D. 18th May, in the eleventh year of the Pontificate of the Most Holy in Christ, our Father and Lord Benedict XIV., by Divine Providence, Pope. Accordingly, the above-mentioned Constitution was affixed and published on the doors of the Lateran Basilica, and of the Chief of the Apostles, and in other customary and usual places by me, Francis Bartolotti, Apostolic Pursuivant."

The Bull was published in various dioceses, though not throughout the Catholic world, and, therefore, was only partially operative, and did not call for universal obedience among Catholics, for, as already stated, a Bull only becomes operative in its provisions and demands and obligations when and where published.

When the Bull was published in a diocese it was always accompanied with a letter from the Archbishop or Bishop. The following copy of the Ordinance

issued by the Archbishop of Avignon may be taken as a sample of these communications :—

" Ordinance for the publication of the Bull of our Holy Father Pope Benedict XIV., which condemns and forbids anew the Societies of so-called Freemasons, invoking the arm and aid of Princes and Secular Powers.

" Joseph De Guyon De Crochans, by the Grace of God and of the Apostolic See, Archbishop of Avignon.

" To the Clergy, Secular and Regular, and to all the Faithful of our diocese, Greeting and Benediction in our Lord Jesus Christ.

" We have long lamented, my very dear brethren, in the privacy of our heart, the surprising blindness of some amongst you who, allowing themselves to be seduced by the artifices of the Devil, and giving way to the deceptive zest for unhappy novelty, rashly engage in the Societies of so-called Freemasons, and persist obstinately in so doing, in spite of the prohibition which has been issued by the Apostolic See under the most terrible of ecclesiastical penalties, Major Excommunication reserved for the Supreme Pontiff.

" The sacred Jubilee, which appears to have revived the faith and religion nearly extinct in many among you, causing a cessation of secret assemblies of these suspected associations, had raised the hope in us that we had happily seen the end of them among our flock. The Constitution which our Holy Father Pope Benedict XIV., happily reigning, has just published against these same Societies will, as we hope, destroy them entirely and crown our righteous desires.

" We hasten, my very dear brethren, to acquaint you

with this Bull, so worthy of its author : you will see in it fresh marks of the zeal and wisdom of this great Pontiff whom the Christian universe does not cease to admire, you will see in it the solemn confirmation of the Bull which his predecessor, Pope Clement XII., of happy memory, had promulgated in the year 1738 against the Societies of so-called Freemasons, and those among you who may still be of that number, cannot avoid being seriously alarmed at having merited the thunders of the Church.

" For this it is necessary to give you a précis of the contents of the Bulls of these great Popes. They concur unanimously in overwhelming you with the weight of their authority if you have the misfortune to continue still in Societies solemnly condemned by the Vicar of Jesus Christ.

" It is, then, in virtue of holy obedience, that the successor of the Apostle Peter lays strict commands on all and each of the Faithful, of whatever age, rank, condition, order, dignity, and pre-eminence, be they laics, be they clerics, be they seculars, be they regulars, though they might claim to have express and individual mention made of them, that none of them, under any colour or pretext whatever, venture or presume to introduce, adhere to, and maintain the Societies of so-called Freemasons, or by whatever name they are called, or to receive and shelter them in their houses or elsewhere ; or to engage in them, associate in them, be present at them ; or to give permission or facility for assembling there ; or to provide them with anything, or to give them advice, help, or favour in any matter whatever, of oneself or through another, directly or indirectly, in public or in private ; or to

exhort, induce, and encourage others to enrol themselves in these Societies, or to persuade them to join them, be present at them, or to help and support them in any manner ; but that they shall be bound to keep wholly aloof from these Societies, Aggregations, Companies, and Conventicles under pain of Excommunication, incurred by the mere fact, without there being need of formal notice ; for which there can be no absolution, except on the point of death, unless by the Supreme Pontiff.

" The reasons for a prohibition and condemnation so express, which His Holiness is graciously pleased to state in his Bull, are worthy of his wisdom, and well fitted to induce you to renounce altogether practices the improprieties and dangers of which they so earnestly set forth.

" The first of these reasons is that from men of every kind of religion and sect uniting together, and binding one another in these Societies and Assemblies, the purity of the Catholic religion, the sole verity, cannot but suffer, sooner or later, great injury.

" The second is the strict law of impenetrable secrecy under which all that goes on in such assemblies is carefully concealed.

" The third is the oath by which one engages to keep the secret inviolably, as though it were permitted under any pretext of promise or oath whatever to shield oneself from making complete avowal when interrogated by lawful authority in order to ascertain whether anything is done in their assemblies that may be contrary to Religion or State.

" The fourth is that Societies of this kind are not less opposed to Civil Laws than to the Canonical and

Ecclesiastical Ordinances, the Civil Law prohibiting Societies which are formed without public authority.

" The fifth is that these Societies and these Conventicles have already been proscribed and banished from several States by the authority of Secular Princes.

" Finally, the last of these reasons is that these same Associations and Assemblies are thought ill of by the wise and virtuous, and that, in their judgment, whoever connects himself with them, gives occasion to suspect him of irregularity and disorder.

" Pope Clement XII., in his Constitution of 1738, had ordered Bishops, Higher Prelates, and other local Ordinaries, as well as the Inquisitors of the Faith, to seek out diligently violators of the Constitution, to proceed against them, of whatever age, rank, condition, order, dignity, and pre-eminence they were, and to punish them with suitable penalties, as being strongly suspected of heresy, giving with that object free power to invoke, if necessary, the aid of the secular arm. His Holiness renews to us to-day the command of his predecessor, and, as a result of his Apostolic solicitude, he urgently invokes the aid and support of Catholic Princes for the execution of his Bull in their dominions ; he tells them they are set by God to be Defenders of the Faith and Protectors of the Church, and to animate their zeal to fulfil these glorious functions. His Holiness reminds them of those beautiful words of the pious Emperor Charlemagne in the first Tit. of his Capitularies, ch. 2 : ' We cannot possibly recognise as faithful to us those who show themselves unfaithful to God and to their priests.'

" Such, my very dear brethren, is the ardent zeal which our Holy Father the Pope exhibits for the

destruction of the Societies and Assemblies of Freemasons.

" For these reasons, in pursuance of the intentions and orders of His Holiness, and in execution of his Bull, we order that it be published at the altar of each parish of this city, and that all those who are engaged in the Societies or Assemblies of these so-called Freemasons, or called by whatever name, withdraw from them altogether and for ever renounce them with true repentance for having ever taken part in them, that for this purpose they address themselves to Us or to the Reverend Father Inquisitor, or to one of our Vicars-General, that they furnish absolutely unequivocal marks of their perfect obedience to the voice of the Vicar of Jesus Christ, and that they put themselves in a state of profit by the grace of the Jubilee just expiring, to receive absolution from the Excommunication reserved for the Holy See, which they have unhappily incurred.

" And since we cannot be ignorant that there is in this city a book in manuscript containing the rules of these Societies of so-called Freemasons, as well as the signatures of those who have joined them, we strictly command, under penalty of Excommunication, that it be given unreservedly into our hands, or those of the Reverend Father Inquisitor ; and we likewise command under the same penalty, those who know where the book is, without delay, to inform us or the Reverend Father Inquisitor, or one of our Vicars-General.

" If anyone, which God forbid, is so blind and hardened as to continue still in these Societies of so-called Freemasons, or called by another name, let him

know that we will proceed against him with the utmost rigour of the Law.

" And this our present Command shall be read and published at the altars of the Parishes, and in all the Communities of men, Secular and Regular, and affixed to the doors of the Metropolitan Church, and of the Parish Churches.

" Given at Avignon in our Archiepiscopal Palace, 22nd July 1751.

" (Signed) JOSEPH, Archbishop of Avignon,
per Monseigneur Philip, Secretary."

It may be explained that the term " Regular " is applied to a cleric member of any of the Religious Orders or Congregations, and the term " Secular " to one who is in Holy Orders, but not a member of any Religious Order or Congregation.

It has been stated by some writers that the Pope was instigated to issue this Bull by the solicitations of the King of Naples and others, because being himself a Freemason, having been initiated into the Order some years previously, he might, by such means, stifle suspicion, and calm the minds of the bigoted, ignorant, and weak.

Bower says that Benedict XIV. was " a man of untainted character, of extraordinary parts, and in every respect worthy of and equal to so high a station. He undertook in the very beginning the Herculean labour of cleansing the Church as well as the Court, and extirpating the many crying abuses that had taken root in both. But his diminishing the number of festivals, his abolishing some vain and senseless ceremonies, his dislike of the grosser superstitions that

prevailed in the Church, and his undisguised disapprobation of the many pious—or, rather, impious—frauds, countenanced or connived at by his predecessors, gave great offence to some bigoted Cardinals, and procured for him the odious denomination of the 'Protestant Pope' from the deluded multitude. He was a generous and munificent encourager of learning, and himself a most learned writer."

One immediate result of the publication of this Bull was that the Order was reanimated in Naples, and the members of the Fraternity became more numerous and zealous than ever before. At first, however, Charles III., of Naples, influenced by the Bull, prohibited Freemasonry throughout his dominions, but so soon changed his views that in the following year, 1752, he entrusted his son's education to a Freemason and priest, whom he also appointed to be his own confessor.

The Bull of Benedict XIV. gave fresh courage to the clergy surrounding the Austrian throne, and renewed efforts to suppress Freemasonry were made. The Empress, however, although she is said to have been bitterly opposed to the Craft, held her hand, and it is stated, with some show of authority, that she visited a Lodge in company with one of her ladies, both disguised as men, in order to assure herself that none of the fair sex were admitted to the Order. Having satisfied herself on this point she retired.

In Spain, Fernando VI., immediately on the publication of the Bull, issued a Pragmática, in which he forbade the formation of Lodges under pain of the royal indignation and punishment; all judges were required

to report delinquents, and all commanders of armies and fleets to dismiss with dishonour any culprits discovered in the Service. One Tournon, a Frenchman, resident in Spain, was convicted of practising the rites of Freemasonry, and after a tedious confinement in the dungeons of the Inquisition, was finally banished from the kingdom.

CHAPTER V

MASONIC PERSECUTIONS IN SPAIN, SCOTLAND, FRANCE, ETC.

ON 2nd July 1751 Father Joseph Torrubia, a member of the Inquisition, obtained from Ferdinand VI. a decree condemning Freemasons to death without the benefits of a trial of any kind. It is stated that he traitorously caused himself to be initiated into the Order, so that he might be in a position to betray the members to the Inquisition. There is a report of his still extant which mentions that there were at that time no fewer than ninety-seven Lodges in Spain.

Llorente, the author of the *History of the Inquisition*, who was himself Secretary of one of the Inquisition tribunals, Canon of the Primatical Church of Toledo, Chancellor of the University of that city, Knight of the Order of Charles III., and member of the Royal Academies of History and of the Spanish Language at Madrid, has left on record the following lengthy statement concerning M. Tournon's appearance before the inquisitors. He says :—

" M. Tournon, a Frenchman, had been invited into Spain and pensioned by the Government in order to establish a manufactory of brass or copper buckles, and to instruct Spanish workmen. On 30th April 1757 he was denounced to the Holy Office as suspected of heresy by one of his pupils, who acted in obedience to the commands of his confessor.

"The charges were: (1) That M. Tournon had asked his pupils to become Freemasons, promising that the Grand Orient of Paris should send a Commission to receive them into the Order, if they should submit to the trials he should propose, to ascertain their courage and firmness; and that their titles of reception should be expedited from Paris; (2) that some of these young workmen appeared inclined to comply if M. Tournon would inform them of the object of the Institution. That, in order to satisfy them, he told them several extraordinary things, and showed them a sort of picture on which were figured instruments of architecture and astronomy. They thought that these representations related to sorcery, and they were confirmed in the idea on hearing the imprecations which M. Tournon said were to accompany the oath of secrecy.

"It appeared from the depositions of three witnesses that M. Tournon was a Freemason. He was arrested and imprisoned on 20th May 1757, at Madrid. The following conversation which took place in the first Audience of Monition is of interest. After asking his name, birthplace, and his reasons for coming to Spain, and making him swear to speak the truth, the inquisitor proceeded:—

"Q. Do you know, or suppose, why you have been arrested by the Holy Office?—A. I suppose it is for having said that I was a Freemason.

"Q. Why do you suppose that?—A. Because I have informed my pupils that I was of that Order, and I fear they have denounced me, for I have perceived lately that they speak to me with an air of mystery, and their questions lead me to believe that they think me a heretic.

" Q. Did you tell them the truth ?—A. Yes.

" Q. You are, then, a Freemason ?—A. Yes.

" Q. How long have you been so ?—A. For twenty years.

" Q. Have you attended the assemblies of Freemasons ?—A. Yes, at Paris.

" Q. Have you attended them in Spain ?—A. No; I do not know if there are any Lodges in Spain.

" Q. If there were, would you attend them ?—A. Yes.

" Q. Are you a Christian, a Roman Catholic ?—A. Yes; I was baptized in the parish of St Paul, at Paris.

" Q. How, as a Christian, can you dare to attend Masonic assemblies, when you know, or ought to know, that they are contrary to religion ?—A. I do not know that; I am ignorant of it at present, because I never saw or heard anything there which was contrary to religion.

" Q. How can you say that, when you know that Freemasons profess indifference in matters of religion, which is contrary to the Article of Faith which teaches us that no man can be saved who does not profess the Catholic, Apostolic, and Roman religion ?—A. Freemasons do not profess that indifference. But it is indifferent if the person received into the Order be a Catholic or not.

" Q. Then the Freemasons are an anti-religious body ?—A. That cannot be, for the object of the Institution is not to combat or deny any religion, but for the exercise of charity towards the unfortunate of any sect, particularly if he is a member of the Society.

" Q. We prove that indifference is the religious

character of Freemasons, that they do not acknowledge the Holy Trinity, since they only confess one God, whom they call T.G.A.O.T.U., which agrees with the doctrine of heretical philosophers, who say that there is no true religion, but only religion in which the existence of God, the Creator, only is allowed, and the rest considered as a human invention. And as M. Tournon has professed himself to be of the Catholic religion he is required by the respect he owes to our Saviour Jesus Christ, true God and true man, and to His Blessed Mother, the Virgin Mary, our Lady, to declare the truth according to his oath, because, in that case, he will acquit his conscience, and it will be allowable to treat him with that mercy and compassion which the Holy Office always shows towards sinners who confess ; but if, on the contrary, he conceals anything he will be punished with all the severity of justice, according to the holy canons of the laws of the kingdom. —A. The mystery of the Holy Trinity is neither maintained nor combated in the Masonic Lodges ; neither is the religious system of the natural philosophies approved or rejected. God is designated as T.G.A.O.T.U., according to the allegories of the Freemasons, which relate to architecture. In order to fulfil my promise of speaking the truth, I must repeat that, in Masonic Lodges, nothing takes place which concerns any religious system, and that the subjects treated of are foreign to religion, under the allegories of architectural works.

" Q. Do you believe, as a Catholic, that it is a sign of superstition to mingle holy and religious things with profane things ?—A. I am not sufficiently acquainted with the particular things which are proscribed as

contrary to the purity of the Christian religion; but I have believed till now that those who confound the one with the other, either by mistake or a vain belief, are guilty of the sin of superstition.

" Q. Is it true that in the ceremonies which accompany the reception of a Mason, the crucified image of our Saviour, the corpse of a man, and a skull, and other objects of a profane nature, are made use of?—A. The general statutes of Freemasonry do not ordain these things; if they are made use of, it must have arisen from a particular custom, or from the arbitrary regulations of the members of the body who are commissioned to prepare for the reception of candidates; for each Lodge has particular customs and ceremonies.

" Q. That is not the question; say if it is true that these ceremonies are observed in Masonic Lodges?—A. Yes, or no, according to the requirements of those who are charged with the ceremonies of initiation.

" Q. Were they observed where you were initiated?—A. No.

" Q. What oath is it necessary to take on being received a Freemason?—A. We swear to observe secrecy.

" Q. On what?—A. On things which it may be inconvenient to publish.

" Q. Is this oath accompanied by execrations?—A. Yes.

" Q. What are they?—A. We consent to suffer all the evils which can afflict the body and soul if we violate the oath.

" Q. Of what importance is this oath, since it is believed that such formidable execrations may be used

without indecency?—A. That of good order in the Society.

" Q. What passes in these Lodges which it might be inconvenient to publish?—A. Nothing, if it is looked upon without prejudice; but, as people are generally mistaken in this matter, it is necessary to avoid giving cause for malicious interpretations; and this would take place if what passes when the Brethren assemble was made public.

" Q. Of what use is the crucifix, if the reception of a Freemason is not considered a religious act?—A. It is presented to penetrate the soul with the most profound respect at the moment that the novice takes the oath. It is not used in every Lodge, and only when particular grades are conferred.

" Q. Why is the skull used?—A. That the idea of death may inspire a horror of perjury.

" Q. Of what use is the corpse?—A. To complete the allegory of Hiram, architect of the temple of Jerusalem, who, it is said, was assassinated by traitors, and to induce a greater detestation of assassination and every offence against our neighbours, to whom we ought to be as benevolent brothers.

" Q. Is it true that the Festival of St John is celebrated in the Lodges, and that Masons have chosen him for their patron?—A. Yes.

" Q. What worship is rendered him in celebrating his festival?—None; that it may not be mingled with profane things. This celebration is confined to a fraternal repast, after which a discourse is read exhorting the guests to beneficence towards their fellow-creatures, in honour of God the Great Architect, Creator, and Preserver of the Universe.

" Q. Is it true that the sun, moon, and stars are honoured in the Lodges ?—A. No.

" Q. Is it true that their images or symbols are exposed ?—A. Yes.

" Q. Why are they used ?—A. In order to elucidate the allegories of the great, continual, and true light which the Lodges receive from the Great Architect of the world, and these representations belong to the Brethren, and encourage them to be charitable.

" Q. M. Tournon will observe that all the explanations he has given of the facts and ceremonies which take place in the Lodges are false and different from those which he voluntarily communicated to other persons worthy of belief; he is, however, again invited, by the respect he owes to God and the Holy Virgin, to declare and confess the heresies of indifferentism, the errors of superstition which mingle holy and profane things, and the errors of idolatry which led him to worship the stars. This confession is necessary for the acquittal of his conscience, and the good of his soul, because, if he confesses with sorrow for having committed these crimes, detesting them, and humbly soliciting pardon (before the Fiscal accuses him of these heinous sins), the holy tribunal will be permitted to exercise towards him that compassion and mercy which it always displays to repentant sinners; and because, if he is judicially accused, he must be treated with all the severity prescribed against heretics by the holy canons, apostolic bulls, and the laws of the kingdom.—A. I have declared the truth, and, if any witnesses have deposed to the contrary, they have mistaken the meaning of my words, for I have never spoken on this subject to

any but the workmen in my manufactory, and then only in the same sense conveyed by my replies.

" Q. Not content with being a Freemason, you have persuaded other persons to be received into the Order, and to embrace the heretical pursuits and pagan errors into which you have fallen?—A. It is true that I have requested these persons to become Freemasons, because I thought it would be useful to them if they travelled into foreign countries, where they might meet Brethren of the Order who could assist them in any difficulty ; but it is not true that I encouraged them to adopt any errors contrary to the Catholic faith, since no such errors are to be found in Freemasonry, which does not concern any points of doctrine.

" Q. It has been already proved that these errors are not chimerical ; therefore, let M. Tournon consider that he has been a dogmatising heretic, and that it is necessary that he should acknowledge it with humility, and ask pardon and absolution for the censures which he has incurred, since, if he persists in his obstinacy, he will destroy both his body and soul ; and, as this is the first Audience of Monition, he is advised to reflect on his condition, and prepare for the two other Audiences which are granted by the compassion and mercy which the holy tribunal always feels for the accused."

M. Tournon was taken back to the prison, and persisted in giving the same answers in the two remaining Audiences. When brought before the court and the Fiscal presented his act of accusation, he confessed the facts, but explained them as he had done before. He refused to choose an advocate on

the ground that the Spanish lawyers were not acquainted with the Masonic Lodges, and were as much prejudiced against them as the public. He therefore thought it better to acknowledge that he was wrong, and might have been deceived from being ignorant of particular doctrines; he demanded absolution, and offered to perform any penance that might be imposed on him, adding that he hoped the punishment would be moderate on account of the good faith which he had shown, and which he had always preserved, seeing nothing but beneficence practised and recommended in the Masonic Lodges, without denying or combating any article of the Catholic faith.

He was condemned to be imprisoned for one year, after which he was to be conducted under escort to the frontiers of France; he was banished from Spain for ever, unless he obtained permission to return from the King or the Holy Office. He also signed his abjuration with a promise never again to attend the assemblies of the Freemasons. He went to France at the termination of his imprisonment, and it does not appear that he ever returned to Spain.

In the same year that the foregoing occurred—1757—the Associate Synod of Scotland attempted to disturb the peace of the Fraternity. Happily, these bigoted dissenters did not possess a fraction of the power of the Church of Rome, or of the Council of Berne, but their proceedings were prompted by a like fanaticism, and would have been marked with the same severity, but, fortunately, for the Order, their power extended only to the spiritual concerns of those delinquents who were of the same sect as themselves. At the beginning of 1745 a complaint

was lodged before the Synod of Stirling stating that many improper things were performed at the initiation of Freemasons, and requesting that the Synod would consider whether or not the members of that Order were entitled to partake of the ordinances of religion. The Synod referred the matter to the Kirk Sessions under their inspection, allowing them to act as they thought proper. In 1755 they ordered that every person who was suspected of being a Freemason should return an explicit answer to any question that might be asked concerning the Masonic oath. In the course of these examinations the Kirk Sessions discovered (for they seem hitherto to have been ignorant of it) that men who were not architects were admitted into the Order. On this account the Synod, in the year 1757, thought it necessary to adopt stricter measures. They drew up a list of foolish questions, which they commanded every Kirk Session to put to those under their charge. These questions related to what they thought were the ceremonies of Freemasonry, and those who refused to answer them were debarred from religious ordinances. The Act of the Associate Synod was in the following terms :—

" Whereas the oath is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions ; and to be sworn in truth, in judgment, and in righteousness, without any mixture of sinful, profane, or superstitious devices :

" And, whereas the Synod has laid before them, in their meeting at Stirling on the 17th March 1745, an overture concerning the Mason oath, bearing

that there were very strong presumptions that among Masons an oath of secrecy is administered to entrants into their Society, even under a capital penalty, and before any of these things which they swear to keep secret be revealed to them; and that they pretend to take some of these secrets from the Bible; beside other things which are grounded on scruple, in the manner of swearing the said oath; and therefore overturing that the Synod would consider the whole affair, and give directions with respect to the admission of persons engaged in that oath to sealing ordinances;

"And, whereas the Synod, in their meeting at Stirling on the 26th September 1745, remitted the overture concerning the Mason oath to the several Sessions subordinate to them, for their proceeding therein, as far as they should find practicable, according to our received and known principles, and the plain rule of the Lord's word and sound reason;

"And, whereas the Synod, at their meeting at Edinburgh on the 6th March 1755, when the particular cause about the Mason oath was before them, did appoint all the Sessions under their inspection to require all persons in their respective congregations, who are presumed or suspected to have been engaged in that oath, to make a plain acknowledgment, whether or not they have ever been so; and to require that such as they may find to have been engaged therein should give ingenious answers to what further inquiry the Sessions may or cause to make, concerning the tenor and administration of the said oath; and that the Sessions should proceed to the purging of what scandal they may thus find these persons convicted

of, according to the directions of the above-mentioned Act of Synod in September 1745;

"And, whereas the generality of the Sessions have, since the aforementioned periods, dealt with several persons under their inspection about the Mason oath; in course of which procedure, by the confessions made to them, they have found others, beside themselves of the Mason Craft, to be involved in that oath; and the Synod finding it proper and necessary to give more particular directions to the several Sessions, for having the heinous profanation of the Lord's name by that oath purged out of the congregations under their inspection:

"Therefore the Synod did and hereby do appoint that the several Sessions subordinate to them, in dealing with persons about the Mason oath, shall particularly interrogate them—if they have taken that oath, and when and where they did so? If they have taken the said oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a Mason Lodge? If that oath was not administered to them without letting them know the terms of it, till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath? If, beside a solemn invocation of the Lord's name to that oath, it did not contain a capital penalty of having their tongues and hearts taken out in case of breaking the same? If the said oath was not administered to them with several superstitious ceremonies; such as the stripping them of, or requiring them to deliver up, anything of metal which they

had upon them—and making them kneel upon their right knee bare, holding up their right arm bare, with their elbow upon the Bible, or with the Bible laid before them—or having the Bible, as also the square and compasses in some particular way applied to their bodies? And if, among the secrets which they were bound by oath to keep, there was not a passage of Scripture read to them, particularly 1 Kings vii. 21, with or without some explication put upon the same for being concealed?

"Moreover, the Synod appoint that the several Sessions shall call before them all persons in their congregations who are of the Mason Craft, and others whom they have a particular suspicion of, as being involved in the Mason oath, except such as have been already dealt with, and have given satisfaction upon that head; and that, upon their answering the first of the foregoing questions in the affirmative, the Sessions shall proceed to put the other interrogatories before appointed; as, also, that of persons of the Mason Craft, applying for sealing ordinances, and likewise others concerning whom there may be any presumption of their having been involved in the Mason oath, shall be examined by the ministers if they have been so; and upon their acknowledging the same, or declining to answer whether or not, the ministers shall refer them to be dealt with by the Sessions, before admitting them to these ordinances; and that all such persons offering themselves to the Sessions for joining in covenanting work, shall be then examined by the Sessions as to their concern in the aforesaid oath.

"And the Synod further appoint, that when persons

are found to be involved in the Mason oath, according to their confessions in giving plain and particular answers to the foregoing questions, and professing their sorrow for the same ; the said scandal shall be purged by a sessional rebuke and admonition—with a strict charge to abstain from all concern afterward in administering the said oath to any, or enticing into that snare, and from all practices of amusing people about the pretended mysteries of their signs and secrets. But that persons who shall refuse or shift to give plain and particular answers to the foregoing questions, shall be referred under scandal incapable of admission to sealing ordinances, till they answer and give satisfaction, as before appointed.

" And the Synod refer to the several Sessions to proceed unto higher censure as they shall see cause, in the case of persons whom they may find involved in the said oath with special aggravation, as taking or relapsing into the same, in opposition to warnings against doing so.

" And the Synod appoint that each of the Sessions under their inspection shall have an extract of this Act, to be inserted in their books, for executing the same accordingly."

In Roman Catholic countries, in particular, the persecution of Freemasons continued with unabated vigour. In Portugal Brethren were exposed to the penalties ordained by its bigoted rulers. In 1766 Major François d'Alincourt, a Frenchman, and Don Oyres de Ponellas Pracao, a Portuguese nobleman, were imprisoned by the Governor of Madeira solely because of their membership of the Order. They were conveyed to Lisbon, where they were confined

in a fortress for fourteen months until they were released by the generous and persistent efforts of other members of the Craft.

Towards the end of 1770 the Governor of the Isle of Madeira, Jean Antoine de Sá Pereira, persecuted several Freemasons, his action being said at the time to be for vengeance. His despatches to the Marquis de Pombal, some of which are now in the keeping of the Bibliothèque Nationale, are couched in bombastic and splenetic language, as may be seen from the following specimen :—

" In discharge of my duty, and as a faithful subject, I am compelled to describe to you the horrible scheme of the most monstrous crimes concocted by the most diabolical of sects and the most barbarous suggestions, such as in this enlightened age have never been placed before the pious eyes of His Majesty. I call this sect diabolical because, under the title of Freemasons, they open their arms to embrace all the nations of the world. They obey one visible head who bears the specious title of ' Very Worshipful,' who is said to have been elected to this position in Scotland, of which nation he is a subject."

On 27th November 1770 the enraged Governor of Funchal informed the Marquis de Pombal of the discovery of a group of Freemasons, which he proved to him by forwarding the documents seized, among which were some Masonic catechisms. He added that these impious people followed the anathematised maxims exposed by Father Joseph Torrubia in his book *Sentinelle contre les Francs-maçons*, a copy of which he also sent. Aires de Ornellas Frazao, head of the Funchal custom-house, and a very large

number of Freemasons in the island were the first to be arrested. When interrogated, Frazao observed a strict silence, but in a letter to the magistrate he indulged in threats, and endeavoured to outwit him with subterfuges. However, his wife, when she was questioned, declared that an engineer, Sergeant-Major Francis d'Alincourt, and Barthélemy Andrieux, both Frenchmen, were also members of the Craft. They were at once arrested. She then gave the names of other persons whom she believed also to be associated with the Order, among whom were Julien Fernandez da Silva, a physician ; Eumolpo Stanislas ; and Joachim Antoine Pedroso, who, in a letter sent to London addressed to Barthélemy Andrieux, had referred to " the memory of our good brothers." Frazao and d'Alincourt were sent to Lisbon, but Andrieux asked to be interrogated again, when he avowed his heresy, and having told the Governor all he wished to know, was released. This man had previously been denounced to the Inquisition as a libertine, because he had set the soldiers the bad example of eating meat on the fast days prescribed by the Church, not attending Mass, and belonging to the Freemasons.

In Belgium, says Count Goblet d'Alviella, Bishop Vellbrück, who was the spiritual head of Liège from 1772 to 1784, was a devoted Freemason, together with many of his canons and officials. Canon de Gelves was founder and first Master of La Loge la Parfait Intelligence, under the jurisdiction of the Grand Orient of France and still in existence under the Grand Orient of Belgium. Canon Nicolas Devaux also presided over La Loge la Parfaite Egalité, which

likewise met at Liège. Canon Mahy, who was Master of the Parfait Union Lodge of Namur, about 1776, was, at the time of his death in 1783, the Grand Orator of the Provincial Grand Lodge of the Austrian Netherlands. At Mons there was, in 1773, an ecclesiastical Lodge, composed exclusively of members of the religious orders. "At the end of the eighteenth century," continues Count Goblet d'Alviella (*Ars Quatuor Coronatorum*, xxv. 81), "and in the early part of the nineteenth century, Loge les Amis de l'Union at Brussels, the only Lodge then working in Belgium, numbered amongst its members a prebendary of the cathedral, l'Abbé von Laethem, who not only performed gratuitously in the Church the funeral ceremonies over the bodies of the Brethren, but went so far as to modify in such cases the Roman Ritual, allowing the mourners, at the offertory, to make their circumambulation of the coffin with a branch of acacia, instead of a lighted taper in the hand."

On St Januarius's Day in 1776 the blood of the saint is said to have refused to liquefy in the customary manner, and the agents of Tanucci, an unscrupulous and inveterate enemy of the Craft, attributed this to the machinations of the Freemasons, and a persecution immediately followed. But Ferdinand's queen, Caroline, who is said to have "loved Masons well," interposed, and in consequence of her advocacy the edict was revoked and Tanucci dismissed from office.

The original Lodge of John of Scotland, founded in France in 1778 on a warrant and constitution from the Grand Orient of Paris, had as its first Master the Abbé Bartolio, while among its members were the Abbé Robinson, the Abbé Durand, Prior of Entraignes,

and Dom Chabriet, a Benedictine of the Monastery of Cluny.

Aix-la-Chapelle was the scene of a severe persecution of Freemasons in 1779. A Dominican monk named Ludwig Greinmann, a lecturer in theology, endeavoured to prove, in a course of Lenten sermons, that the Jews, whom he held to be responsible for the crucifixion of Jesus, were members of the Masonic Order ; that Pilate and Herod were the Wardens of a Masonic Lodge ; that Judas, before he betrayed his Master, was initiated in a Lodge held in a synagogue ; and that when he returned the thirty pieces of silver he did no more than pay his fees for initiation into the Order. A commotion was raised immediately among the people by these discourses, and the magistrates of the city immediately issued a decree, which provided that " if any one shall offer a refuge in his house to Freemasons, or allow them to assemble there, he shall be punished for the first offence with a fine of one hundred florins ; for the second offence, two hundred florins ; and for the third offence, with perpetual banishment from the city and its territories."

Meanwhile, however, the Craft continued to grow. In 1787 a Lodge was again established in Rome, but the members were surprised by the officers of the Inquisition on 27th December 1789 ; the Brethren, however, succeeded in making their escape, though the property and archives were seized. On the same day the Inquisition captured that arch-charlatan, Cagliostro, whose evil repute had acted very prejudicially upon Freemasonry. The Lodges in Lombardy issued a manifesto—which was laid before the College of Cardinals—disclaiming all connection with him, and

defending the Craft from the charges brought against it by the Papacy.

The Gran Logia Española was organised in 1760, but in 1780 the name was changed to the Grand Orient, when Symbolical Masonry became subordinated to the Scottish Rite. Among the prominent Masonic workers of that time were such men as Aranda Campomaneos, Rodriguez, Nava del Rio, Salazar y Valle, Jovellanos, the Duke of Alva, the Marquis of Valdelirias, and the Count of Montijo. It is also asserted by Spanish writers that the Ministers of Carlos III. were mostly Freemasons, and that to them was attributable the energetic action against Jesuitism and Ultramontanism. When the troops of France took possession of Spain in 1807 Freemasonry was relieved from the power of the oppressor, and Lodges again assembled under the protection of Joseph Bonaparte, who had been Grand Master in France. The Grand Lodge of Spain met in the very hall previously occupied by their enemies of the Inquisition. With the downfall of Napoleon and the liberation of the Papacy, Pius VII. hastened to repeat the papal denunciations of Masonry, and, on the 15th August 1814 he issued a decree against "its infernal conventicles, subversive of thrones and of religion." This decree was approved by Fernando VII., and it was embodied in an edict of the Inquisition, dated 2nd January 1815, offering a term of grace of fifteen days, during which penitents would be received without penalty, but after that the full rigour of the laws, both secular and canonical, were to be enforced. On the following 10th February the term was extended until Pentecost (14th May), inviolable secrecy being promised.

Fernando, however, had by this time prohibited Freemasonry under the penalties attaching to crimes of the first order against the State, and, in pursuance of this decree, twenty-five arrests had been made, among whom may be mentioned General Alava, Wellington's aide-de-camp in Madrid, for suspicion of membership, on the 14th September 1814, or within one month of the papal edict. As late as 1824 a law was passed requiring Freemasons to deliver up all their papers and documents, or to be decreed traitors.

In Mexico, says Gould in his *History of Freemasonry*, the Escosses, originally the " Scots Masons," numbered among their members all who under the ancient régime had titles of nobility—the Catholic clergy without exception.

In 1815 Juan José Diaz de la Espada y Landa, Bishop of Havana, was accused of Freemasonry in Cuba by the zealous Inquisitor Elosua. The hearing was transferred to Spain, but it was not until 11th November 1819 that the Bishop was ordered to be suspended. The sentence does not appear greatly to have interfered with his activities, as he retained his See until his death on 12th September 1832.

The Inquisition was never established in Naples, but this did not prevent the Popes from sending commissaries frequently to this kingdom, who exercised a kind of perambulating jurisdiction. In 1781 Fernando IV. of Naples for the second time placed the Craft under an interdict, but in 1783 he cancelled his former inhibitions, though he subjected the meetings to strict judicial control. Their independence and privacy being thus endangered the Lodges gradually dwindled and died out, and Masonry ceased to exist in the two kingdoms.

"No attempt," says Dr Chetwode Crawley (*Ars Quatuor Coronatorum*, xxiv. p. 58), "was made to publish the Bull in Ireland till after the suppression of the rebellion in 1798. Then the ecclesiastical publication began in the jurisdiction of Dublin, and crept from one diocese to another as occasion might serve. Evidently it was slow in reaching the distant diocese of Killaloe, of which the ancient town of Ennis has been the ecclesiastical capital since the introduction of ecclesiastical jurisdiction into Ireland.

There is a record of a Masonic Church Service being held on St John's Day in Summer, the great Masonic festival day, in 1800, at Ennis, when the members of Lodge No. 60 attended the Roman Catholic chapel there, the sermon being preached by the Rev. Dr M'Donagh (said to be the Coadjutor Bishop of Killaloe), who subsequently dined with the Brethren. Dr Chetwode Crawley, who was formerly Grand Treasurer of the Grand Lodge of Ireland, satisfied himself that in the closing decades of the eighteenth century a large proportion of the rank and file of the Craft in Ireland belonged to the Roman Catholic Church. The late Dr F. C. Crossle, Deputy Grand Master of the Province of Down, has left it on record that in Protestant Ulster there were Lodges largely, if not exclusively, composed of Brethren of the Roman Catholic persuasion, and which were repeatedly referred to as the Roman bodies. On 16th September 1814 an Imperial edict against Freemasonry and all other Secret Societies was published in Vienna.

The jealousy of the Inquisition towards the civil authorities is shown by the prosecution, in 1815, of Diego Dilicado, parish priest of San Jorje in Corunna,

because he had reported the existence of a Lodge there to the public authorities and not to the inquisitors. About the same time Jean Rost, a Frenchman, was sent to the presidio of Ceuta by the chancellory of Grenada, but the Seville Inquisitorial tribunal instead ordered his imprisonment.

On the 8th May 1817 the Madrid tribunal sentenced Albert Leclerc, a Frenchman, to imprisonment for membership of the Masonic Order. The civil court had, however, tried and convicted him for the same offence. The inquisitors contented themselves with the demand that he be brought to their secret prison for the performance of spiritual exercises under a confessor commissioned to instruct him in the errors of Masonry, after which he was returned to the civil authorities for the performance of his sentence and banishment. Not so fortunate was Manuel Llorente, sergeant of the Grenadiers, who, after his secular trial and imprisonment, was retried for the same offence by the Santiago Inquisitorial tribunal, when he was sentenced to a further term of imprisonment. The inquisitors claimed that Freemasonry was an ecclesiastical crime demanding excommunication, which sentence the civil tribunals had no power to order. In 1817, also, a priest, Vincente Perdiguera, actually one of the commissioners of the Toledo tribunal, was charged with " notorious Freemasonry and irregular conduct," when he was sentenced to be deprived of his office and insignia and of the *fuero* of the Inquisition.

It is somewhat remarkable that men should be found willing to undertake such work as was demanded by the Holy Office, to make use of its official title. Great privileges were, however, accorded to the

inquisitors. They had power at any time to grant indulgences of forty days as well as of three years to any who assisted them to trace heretics. They themselves had also plenary indulgence and full pardon of all their sins, both living and dying. They were accountable to none but the Pope, and had power to proceed against all persons, whether clergy or laity, and against regular and secular clergy alike. Lewis of Grenada says of the Inquisition : " The office of the Holy Inquisition is the nurse of the Church and the pillar of truth ; the storehouse of the Christian religion and the keeper of the faith ; the touchstone of true doctrine, the best armour against heretics, and the clearest light whereby to discern the illusions and frauds of the devil."

Still, one cannot but agree with Brother Albert Pike, when he says :—

" If, in other countries, Freemasonry has lost sight of the ancient Landmarks, even tolerating communism and atheism, it is better to endure ten years of these evils than it would be to live for one week under the devilish tyranny of the Inquisition and of the black soldiery of Loyola. Atheism is a dreary unbelief, but it at least does not persecute, torture, or roast men who believe that there is a God. Freemasonry will not long indulge in extravagances of opinion or action anywhere. It has within itself the energy and capacity to free itself in time of all errors ; and he greatly belittles Humanity who proclaims it to be unsafe to let Error say what it will, if Truth is free to combat and refute it. But Freemasonry will effect its reforms in its own proper way ; and would not resort if it could, not even to save itself from dissolution, to means like those which the Papacy has heretofore employed,

and would gladly employ again, to extirpate Judaism, heresy, and Freemasonry." Nevertheless, it is to the Inquisition, with its tribunals, its spies, and its tortures, that we owe the many documents proving Masonic life, particularly in Portugal, in the early days of its existence, and the documents found in its archives have furnished the necessary proof of the continuous advance of Freemasonry. In spite of the vigilance of the inquisitors, the number of Masonic charges brought before them was a very small one. From 1780 to 1815 there were only nineteen ; in 1816 there were twenty-five ; in 1817, fourteen ; in 1818, nine ; and in 1819, seven.

As late as 1802, in Austria and the Ecclesiastical States, all public functionaries were compelled, before their installation into office, to declare upon oath that they were not members of the Order of Freemasons.

In 1818 the conspirators of Maceratta were brought to trial, and from the report of the proceedings published by the Papal government the opinion evidently was held that all the secret societies in Italy were derived from Freemasonry. It says :—

" We had become fully acquainted with the Masonic sect during past calamities which owe their origin to it. That of the Carbonari was called forth just as those calamities were about to cease, as if to increase and perpetuate them. It had its origin and principal seat at Naples, whence it spread into some provinces of the Papal States ; and its inauspicious influence had been particularly felt in the Marches. While, in the midst of general peace, this Society was making progress in several cities of Dalmatia, other secret associations, no less audacious, established themselves.

The Guelphs extended themselves into Lombardy from the northern provinces of the States of the Church ; the republican Brother Protectors, of French and Lombard origin, insinuated themselves into some parts of the Marches ; the Adelphi linked in great secrecy throughout Piedmont ; and, lastly, the Society of the Black Pin attempted to introduce itself into Italy from France. These different denominations, which succeeded each other, were artfully continued, not only to the purpose of deepening their secrecy, but to enable their chiefs, whenever it suited their purpose, to get rid of such members as change of time or circumstances had rendered obnoxious to suspicion. They also served to inform all the initiated at once of whatever was going on in the way of innovation or reform, and to keep them in constant activity, in order that they might be ready and ardent to support, on the first opportunity, a political change agreeable to their wishes. In fact, the adherence of any individual to one of the secret societies suffices to ensure his reception, with a corresponding rank, into all those that may be formed afterwards, so that one sect is always merging in another, while procuring new proselytes. That they are all, however, so many ramifications of Masonry, some of the best informed sectaries themselves allow ; and none of them differ essentially as to the object which they have in view, namely, independence of constitutional government."

It is, perhaps, scarcely necessary to inform any member of the Masonic Order that the statement in the preceding paragraph is absolutely devoid of foundation.

CHAPTER VI

BULL OF POPE PIUS VII

IN 1809 the Papal States were incorporated with France, and under French rule several Lodges were established. On the return of Pope Pius VII. from exile, in 1814, however, the Craft was once more effectually, though but temporarily, suppressed among the Roman Catholics on the Continent ; and on 13th September 1821 Pius VII. issued the Bull known as *Ecclesiam*, the third Papal document of that description promulgated against the members of the Masonic Order, though it is more directly concerned with the Carbonari, which, of course, was not a Masonic organisation. It is singular that none of the Popes who directed their anathemas against Freemasons seemed able to differentiate between Masonic and non-Masonic bodies. The Bull read as follows :—

" CONDEMNATION OF THE SECRET SOCIETY KNOWN AS CARBONARI

" Pius, Bishop, Servant of the Servants of God.

" The Church founded by Jesus Christ, our Saviour, on firm rock, and against which Christ Himself has promised that the gates of Hell shall not prevail, has been attacked so repeatedly and by such formidable enemies, that, but for the intervention of that divine promise, which can never pass away, there might

seem reason to apprehend that it might itself perish altogether, overcome by the violence, devices, and cunning of its enemies. Indeed, what has occurred in former times has occurred also, and in a very marked degree, in this sad age of ours, which seems to be that 'last time' foretold so long before by the apostle, when 'men shall become mockers, walking after their own lusts in impiety.' For, in a matter plain to every one, what a number of men in the very trying times have gathered together against the Lord and His Christ, who make it their special aim, through philosophy and vain deceit, cajoling and uprooting the Faithful from the teaching of the Church, to attempt to undermine (but they will not succeed) and overthrow the Church! To attain their object with the greater ease, very many of them have formed secret assemblies and clandestine sects, whereby they hoped to draw more freely many more into guilty association with their conspiracy. Long since has this Holy See, on discovering these sects, cried out with loud and free voice against them, and laid bare the plans which they had secretly formed against Religion and even against Civil Society. Long since it stirred up the diligence of all to guard against the sects being permitted to attempt what they are nefariously meditating; but it is to be regretted that the result for which it looked has not corresponded to the zealous cautions of the Apostolic See, and that these wicked men have not desisted from the course which they have embarked upon; and consequently that train of evils has followed which we have witnessed; and these men, whose arrogance is ever increasing, have even dared to organise new Societies.

" Mention should here be made of a Society which has recently sprung up, and which has a wide propaganda in Italy and other countries, and which, though divided into several sects, and assuming different and various names, yet is nevertheless one at base in the community of sentiment and criminal intent, and in the organisation of a certain League, which is known generally as the Society of Carbonari. The members affect a singular respect and wonderful zeal for the Catholic religion, as well as for the person and teaching of Jesus Christ our Saviour, Whom they sometimes dare even to call the Ruler of their Society and their Grand Master, but these words, smoother than oil, are nothing but darts employed by cunning men to wound more surely the less cautious ; they come in sheep's clothing, but within they are ravenous wolves. Certainly their very stringent oath, whereby they imitate, as far as possible, the Priscillianists of olden time, by which they promise that they will never at any time or under any circumstances reveal to any who are not members of their Society anything regarding the same Society, or communicate to any in inferior grades of the Society anything that may pertain to the higher grades ; moreover, the clandestine and unlawful assemblies which they hold after the fashion employed by many heretics, and their admission into their Society of men of any religious creed and sect—all these things, even though other things may be wanting, are sufficient to show that no credence should be given to their words, but there is no need of any conjecture or argument in order to form this opinion concerning what they say, as has already been indicated. There are books,

which they themselves have printed, which give a description of their course of procedure, particularly that employed in the Higher Grades. They have also Catechisms, Statutes, and other documents of the greatest weight for the purpose of producing convictions, and there is also the testimony of those who, having abandoned the Society of which they were formerly adherents, have revealed its errors and frauds to legal judges, and who have plainly declared that the main object of the Carbonari is to grant to every one unbounded licence to fashion a religion for himself, after his own liking and art and of his own opinions, thus introducing into religion an indifferentism of the most pernicious kind conceivable, and the profanation and pollution of the Passion of Jesus Christ by their nefarious ceremonies ; showing contempt for the Sacraments of the Church (for which apparently they substitute in a wicked manner new ones of their own invention), as well as for the ceremonies of the Catholic Church ; as well as showing hatred towards this Apostolic See, while also engaged in pestiferous and pernicious controversies.

" Not less wicked, also, as is clear from the same records, are the precepts on morals propounded by the same Society of Carbonari, although they confidently boast that they demand in their followers the cultivation and practice of charity and every kind of virtue as well as abstinence from every vice. The Society, however, favours sensual pleasures in a shameless manner, teaches the lawfulness of killing any one who does not observe the pledges of secrecy as set out above. Although Peter, the chief of the apostles, teaches that Christians should be subject to

all human appointments, as in duty bound to God, whether to the King as supreme, or to Governors appointed by him, and the Apostle Paul commands every soul to be subject to the higher powers, yet this Society teaches that it is permissible, by stirring up seditions, to strip kings and other rulers of their authority, whom it unjustly dares to designate as tyrants. These and such-like are the dogmas and precepts of the Society, from which have arisen the crimes lately committed in Italy, which have brought such deep sorrow on honourable and pious men. We, therefore, who have been set as watchmen over the House of Israel—that is, the Holy Church—and who, by virtue of our pastoral office, are bound to see that the Lord's flock, committed to our care, sustains no injury, think it impossible for us in so grave a matter to abstain from checking the impious efforts of men. We are moved also by the example of Clement XII., of happy memory, and of Benedict XIV., our predecessors, the former of whom in a Constitution dated 28th April 1738, *In eminenti*, and the latter by one dated 18th March 1751, *Providas*, condemned and prohibited the Societies De Liberi Muratori, or Freemasons, or by whatever name called, according to the country or dialect, an offspring of which Societies —or, at any rate, an imitation of them—this Society of Carbonari must be considered. And although we have already prohibited this Society in two edicts issued through our Secretary of State, nevertheless, following our above-mentioned predecessors, we hold that we should in more solemn form decree heavy penalties against this Society, especially as the Carbonari generally maintain that they are not

included in the two edicts of Clement XII. and Benedict XIV., and are not liable to the pains and penalties therein mentioned.

" Therefore, having consulted the Select Congregation of our Venerable Brethren, the Cardinals of the Holy Roman Church, and on their advice as well as of our own private motion, and from our certain knowledge and sure deliberation, and with the plenitude of Apostolic authority, we determine and decree that the aforesaid Society of Carbonari, or by whatever name it be called, its workings, assemblies, gatherings, lodges, conventicles, are to be condemned and prohibited as by these present Constitutions, which are to be perpetually effective, and we hereby condemn and prohibit them. Therefore, to all and several, the Faithful in Christ, of whatever standing, grade, condition, order, dignity, or pre-eminence, laic or cleric, as well secular as regular, even entitled to specific and individual mention and expression, we give strict instruction, in virtue of holy obedience, that no one under any pretext whatever, or cunning, shall dare or presume to enter the aforesaid Society of Carbonari, or whatever it be called, or to propagate or support it, or receive or conceal it in their buildings or private houses or elsewhere, or be enrolled in it or in any of its grades, or be associated or take part in it, or grant it permission or facility of summons to any place of meeting, or furnish it with supplies of any kind, or otherwise give it counsel, aid, or approval, openly or in secret, directly or indirectly, of themselves or through the agency of others, in any manner whatever, or exhort, induce, stimulate, or advise others to be enrolled in any Society of this

character, or be reckoned among its members, or take any part in it, or grant it the permission or facility of summons to any place of meeting, or furnish it with supplies of any kind, or otherwise give it counsel, aid, or approval, openly or in secret, directly or indirectly, by themselves or through the agency of others, in any manner whatever, or exhort, induce, stimulate, or advise others to be enrolled in a Society of this character, or be reckoned in its number, or take part in it, or aid or support it in any way whatever, but that they shall wholly abstain from this Society and its meetings, assemblies, lodges, or conventicles, under penalty of Excommunication to be incurred by all acting contrariwise to the above, *ipso facto*, and without any declaration, and from such Excommunication no one may obtain the benefit of absolution through any save us, or through the Roman Pontiff for the time being, unless lying at the point of death.

"Further, we instruct all, under the same penalty of Excommunication reserved to us, and the Roman Pontiffs, our successors, that they be bound to denounce to the Bishops, or others to whom that function pertains, all whom they know to have given in their names to this Society, or to have defiled themselves with any of the crimes that have been mentioned. Finally, in order that all danger of mistake may be effectually excluded, we condemn and proscribe all the so-called Catechisms of the Carbonari, their Statutes, and the documents or books issued in their defence, whether published in print or in handwriting, and we prohibit all the Faithful under the same penalty of Excommunication, with the same reservation from reading or keeping the said books

or any of them, and we charge them to deliver the same unreservedly to the local Ordinaries or others who have an authority to receive them. And it is our will that when copies of these our present Letters have been made and printed, subscribed by the hand of some notary public, and stamped with the seal of some person invested with ecclesiastical dignity, exactly the same respect to them as if the original had been produced and exhibited. Be it lawful, therefore, for no man to infringe this schedule of our declaration, condemnation, charge, prohibition, and interdict, or run counter to it with reckless audacity. But if any should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

" Dated from Rome on the 13th September 1821, in the twenty-second year of our Pontificate."

The Carbonari were a secret society, essentially political in constitution, organised in such a manner as to admit all classes, from the highest to the lowest. Each of the members had to be furnished with arms bought at his own expense. It differed from Freemasonry, which was tolerant in political and religious matters, the members of which were all citizens. King John VI., of Portugal, by his decree of 20th June 1823, condemned both the Freemasons and the Carbonari, interdicting their existence in Portugal. But his prohibition was quite ineffectual. Gradually, also, Carbonarism came into harmony with Freemasonry, through the medium of the Lodge Montague, founded in 1799 by Luz d'Almeida.

Pius VII., says Cardinal Wiseman in his *Recollections of the Last Four Popes*, " was a man so meek and

gentle, so incapable of rancour or resentment that Cardinal Pacca scruples not to apply to him the inspired words descriptive of Moses, ' he was the mildest of men,' which no one has ever questioned. This particular quality may be called the very grace of his nature, so distinctly was it stamped on his outward appearance, so penetratingly diffused through the actions of his life."

In 1822 José Joaquin Fernández de Lizardi, known as " El Pensador Mexicano," issued a *Defence of Freemasonry*, which at once aroused the clerical wrath. In Puebla, a priest, after exciting the people with his sermons against Lizardi, placed himself at the head of a mob, which broke into the printer's warehouse, carried off all the copies of the obnoxious work on which they could lay their hands, and made an *auto-da-fé* of them, the whole scene resulting in a tumult in which three men were killed and a number wounded. About the same time Lizardi found it necessary to appeal to the Córtes for protection against his public Excommunication by the Archiepiscopal Provisor.

On 1st August 1824 Ferdinand of Spain issued a new edict by which all Freemasons who failed to deliver up their papers and renounce the Society were to be, on discovery, hanged within twenty-four hours, without trial of any kind. In pursuance of this decree, on 9th September 1825, a Lodge at Granada was surprised, when seven of its members were given a short shrift and gibbeted, the candidate for initiation being sentenced to eight years' forced labour.

CHAPTER VII

BULL OF POPE LEO XII

ON 13th March 1825 Pope Leo XII. issued the fourth Papal Bull against Freemasons, which was worded as follows :—

" CONDEMNATION OF THE FREEMASONS AND OF ALL OTHER SECRET SOCIETIES

" Leo, Bishop, Servant of the Servants of God. For the perpetual remembrance of the matter.

" The greater the evils which threaten the Flock of Christ, our Lord and Saviour, the greater should be the solicitude of the Roman Pontiffs in repelling them, for to them has been committed, in the person of the Blessed Peter, the Chief of the Apostles, the care of feeding and ruling that flock. It is the duty of those who are set in the supreme watch-tower of the Church to discern from afar the machinations which the enemies of the Christian name devise (though they will never attain their end) for the purpose of annihilating the Church of Christ, as well as to indicate and disclose them to the Faithful, in order that they may beware of them, and avert and defeat them. Conscious of this very responsible task imposed upon them, the Roman Pontiffs, our predecessors, have always kept the watch of the Good Shepherd, and by exhortation, injunction, and the devotion of their lives to their Flocks, they have brought about the prohibition and the extinction of

sects which threatened grave danger to the Church. The record of this Pontifical solicitude may be extracted not alone from the ecclesiastical annals of antiquity ; it is also shown by what has been done in our own time and that of our fathers, by the Roman Pontiffs who have opposed themselves against those clandestine and malignant sects opposed to Christ.

" Clement XII., our predecessor, observing that the sect of Liberi Muratori, or Freemasons, was becoming daily stronger and gaining fresh stability, and a sect which he knew for certain from the many proofs furnished to him was not only to be regarded with suspicion, but was, indeed, wholly hostile to the Catholic Church, condemned it in a clearly defined Constitution, beginning with the words *In eminenti*, which was published on 28th April 1738, and which was as follows."

(Then follows the Bull of Pope Clement XII.)

Continuing, Pope Leo XII. said :—

" Benedict XIV. likewise, our predecessor, was not content with reviving the memory of this Constitution. For it had become a subject of general remark that the penalty of Excommunication which was enacted in the Constitution of Clement XII. would have become a dead-letter had not Benedict XIV. expressly renewed that document. But it is absurd to maintain that the laws of previous Pontiffs become obsolete unless they receive the express approval of their successors, and the Constitution of Clement had been repeatedly regarded as valid and binding by Benedict. Nevertheless, Benedict XIV. thought it well to remove this ground of cavilling out of the reach of the questioners,

and he published a new Constitution, known as *Providas*, on 18th March 1751, wherein he repeated word for word the Constitution of Clement, and confirmed it in what is regarded as the most complete and effective form."

(Then follows the Bull of Pope Benedict XIV.)

The Bull of Pope Leo XII. then proceeds :—

"Would that those who had succeeded to civil government had set as high a value on these injunctions as the safety of the Church demanded! Would that they had persuaded themselves that the Roman Pontiffs, the successors of the Blessed Peter, were not merely Shepherds of the Universal Church, and rulers, but also upholders of merit and diligent forewarners of impending dangers! Would that they had exercised that power which they possessed to root out the sects whose pestilential designs had been revealed to them by the Apostolic See! But since, whether through the deceitfulness of the Sectaries, who artfully conceal their doings, or through the unwise persuasion of others, they decided to take little notice, with the result that these Masonic sects have never died out, and many others have since sprung up of a worse character and more audacious than they, all of which seem to be embraced in the bosom of the Carbonari, a sect which at one time was the most prominent in Italy, and which, divided into branches, differing only in name, has undertaken with the greatest keenness the attack upon the Catholic religion, and upon all supreme authority, both civil and constitutional. For the purpose of freeing Italy and other countries, including even the domain of Pontifical government

(into which, during the temporary embarrassment of the Pontifical government it had crept in), Pius VII., of happy memory, our predecessor, condemned with severest penalties this sect of the Carbonari, by whatever name it might be called, in a Constitution published 13th September 1821, and known as *Ecclesiam a Jesus Christo*. We have thought fit to insert a copy in this Constitution; it is as follows."

(Then follows the Bull of Pope Pius VII.)

Pope Leo XII. then continues :—

" Not long after this Constitution had been published by Pius VII., We, from no merit of our own, were exalted to the Supreme Chair of St Peter, and, giving all our attention forthwith to find out what the position of these clandestine sects might be, their number, and influence, we quickly perceived that their insolence had increased chiefly owing to their number being constantly reinforced by new sects. Special mention should be made of that known as ' Universitarian,' owing to its meeting in several learned Universities, where young men are initiated by certain teachers, whose aim is not to instruct, but to debase those Mysteries which deserve, of a truth, to be called Mysteries of Iniquity, since they are a training for all wickedness.

" Hence it arises that so long after the firebrands of treason have been lighted and spread in Europe by Secret Societies, through the agency of their accomplices, and after the brilliant victories gained by the most powerful Princes in Europe, whereby they hoped that these sects would be suppressed, not yet even have their nefarious efforts come to an end. New disturbances and seditions have arisen, and are apprehended

in those countries even in which previous storms had been abated, and there is reason for terror of the impious daggers stealthily plunged into the bodies of such as have been marked out for death, with the result that many and severe penalties have had to be decreed in order to maintain the public peace.

" Thence arise also those distressing calamities by which the Church is everywhere harassed, and which we cannot mention without sorrow and tears. Its principal dogmas and precepts are shamelessly attacked; its dignity is mocked, and the peace and happiness which it should enjoy in its own right are disturbed and even destroyed.

" Nor is it to be imagined that these and other evils which we have omitted to mention are wrongly or calumniously imputed to these clandestine sects. Books published by adherents of these sects speak evil of authority, condemn government, call Christ either a stumbling-block or foolishness; and not infrequently teach that there is no God, and that the soul of man perishes with his body; while their Codices and Statutes setting forth these designs, as well as their Constitutions, openly declare that their aim is to undermine legitimate government, and utterly extirpate the Church, while it may be regarded as certain and well-ascertained that these Societies, though differing in name, are united together by a bond of the impurest intentions.

" Having regard to these facts, we think it is our bounden duty to condemn these clandestine sects, and in such terms that none may boast it is not included in our Apostolic decree, and on that pretext draw incautious and simple men into error. Therefore, on the advice of our Venerable Brethren, the Cardinals of

the Holy Roman Church, as well as of our own motion, and from our certain knowledge, and after mature deliberation, we prohibit for ever all Secret Societies, those now existing as well as those which may hereafter be formed, which propose to themselves the designs mentioned above against the Church and against Civil Authority, under whatever name it may be designated, with the same penalties as are contained in the Letters of our predecessors already quoted, We hereby expressly confirm.

" Therefore, to all and several, the Faithful in Christ, of whatever standing, grade, condition, order, dignity, or pre-eminence, whether layman or cleric, secular as well as regular, strictly and in virtue of holy obedience, we hereby give instruction that no one under any pretext whatever, or cunning gloss, dare or presume to enter, propagate, support, receive, or conceal in their buildings or private houses or elsewhere, the aforesaid Societies, by whatever name they may be called, or be enrolled in them, or in any degree of them, assemble with them or take part in their proceedings, or give them leave or facility of meeting anywhere, or furnish them with any supplies, or in any other way render counsel or support, openly or in secret, directly or indirectly, of themselves or through the agency of others, in any way whatever, or likewise exhort, induce, stimulate, or advise others to be enrolled in Societies of this kind or in any grade of them, or take part in them, or aid or support them in any manner whatever ; but, without exception, that they shall hold themselves absolutely aloof from the same Societies, assemblies, lodges, or conventicles, under penalty of Excommunication, *ipso facto*, and without any declara-

tion, to be incurred by any and all who act contrariwise to these instructions, and from this Excommunication no one can obtain absolution through any one, except ourselves or the Roman Pontiff for the time being, unless lying at the point of death.

" We further instruct all under this same penalty of Excommunication, reserved for ourselves and the Roman Pontiffs, our successors, that they are bound to denounce to the Bishop or others whom that matter concerns, all whom they have known to have given in their names to these Societies, or to have polluted themselves with any of these crimes hereinbefore enumerated.

" But, especially, we utterly condemn and declare to be absolutely without force, that downright impious and wicked oath, by which those co-opted into such sects bind themselves to reveal to no one anything pertaining to these sects, and to punish with death all those associates who reveal such to ecclesiastics or laymen. It is an impious crime to take any oath except under legal sanction as a bond whereby one is bound to an illegal murder, and thus to despise the authority of those who govern the Church or legitimate civil society, and who have the right to inquire into those matters in which their safety is concerned. It is most iniquitous and indecent to appeal to God Himself as a witness and accreditor of such criminal acts. Very properly, the Fathers of the third Lateran Council say : ' Those are not to be called oaths, but rather perjuries, which are framed against the interest of the Church and the most Holy Fathers ' ; and the effrontery and infatuation of these persons is intolerable, who, saying not only in their heart, but even openly in public writings, that ' there is no God,' nevertheless

dare to demand an oath of all whom they may elect into their Societies.

"These ordinances have been made by us for the purpose of suppressing and condemning all such harmful and wicked acts. And now, Venerable Brethren, Archbishops, and Bishops, we do not claim, but demand, your assistance; give heed to yourselves and to the whole flock over which the Holy Spirit has set you, as Overseers, to rule the Church of God. Ravening wolves will come in among you, not sparing the flock; but fear not, nor hold your life more precious than your charge. Remember that on you mainly depends the constancy in religion and good works of the people committed to your care. For, although we live in evil days, and at a time when many do not hearken to sound doctrine, yet respect for their pastors on the part of many of the Faithful still continues, who rightly regard them as Ministers of Christ and the Stewards of His mysteries. Exercise, therefore, for the good of your flock that authority which you retain over their souls through the infinite mercy of God. Inform them of the cunning devices of these Sectaries, and with what great diligence they should guard against them and their ways. Let them, under your teaching and advice, dread corrupt doctrines of men who mock at the most holy mysteries of our religion and the pure precepts of Christ, and assail all legitimate authority, and, to address you in the words of our predecessor, Clement XII., in his exhortation to the Patriarchs, Primates, Archbishops, and Bishops of the whole Catholic Church, on 14th September 1738: 'Let us be filled, I beseech you, with the strength of the spirit of the Lord, in judgment and virtue, lest, like

dumb dogs, unable to bark, we suffer our flocks to become a prey and our sheep to be devoured by all the beasts of the field, and let nothing deter us from exposing ourselves personally to all risks for the glory of God and the salvation of souls. Let us consider Him who endured such agony Himself for the salvation of sinners. For, if we are affrighted at the audacity of flagitious men, it is all over with the efficacy of our Episcopate, and its lofty and divine authority to govern the Church. Nor can we Christians endure or exist if we should be dismayed at the menaces or treacherous devices of abandoned men.'

" We also very earnestly call for assistance from you, our dear sons in Christ, the Catholic Princes, each of whom we love with a truly paternal love. To this end, we recall to your memory the words which Leo the Great, whose successors we are, though unworthy heirs of his name, employed when writing to the Emperor Leo: 'Thou shouldest, without hesitation, apply the Kingly Power conferred upon thee, not only for the government of the world, but more especially for the protection of the Church, in such a way as to defend those statutes which stand good and to restore true stability to such as have been shaken.' Yet matters are now at such a crisis that those sects must of necessity be checked by you, not merely in defence of the Catholic religion, but also to maintain your own security as well as that of the people subject to your rule. For at the present moment the cause of religion is so closely associated with the safety of society that the one cannot possibly be disjoined from the other. For the adherents of these sects are not less enemies of religion than

of your authority. They assail both, and plot the complete overthrow of both, nor would they, if they had the power teach the existence either of religion or kingly authority.

" Such, also, is the craftiness and cunning of these men that when they seem most desirous of magnifying your authority they have particularly in contemplation its overthrow. The tendency of much of their teaching is to urge that our authority and that of the Bishops must be lessened and weakened in favour of that of civil magistrates, to whom they say should be transferred many of the powers properly belonging to this Apostolic Chair and the Chief Church, and to the Bishops who have been called to share our cares. But their teaching proceeds not only from the malevolent hatred with which they are inflamed against religion, but also from the hope which they entertain that the people subject to your rule, should they see the Landmarks fixed by Christ and His Church overturned in sacred affairs, might easily be induced by this precedent to alter and destroy the form of political government also.

" We look to all of you, also, beloved sons, who profess the Catholic faith, to avoid utterly men who place light for darkness and darkness for light. For what advantage worthy of the name can arise from association with men who think that no regard should be had for God or for any of the Higher Powers, who insidiously and by means of clandestine meetings attempt to make war upon them, and who, in the market-place and elsewhere, cry out that they are most devoted to the public interests of the Church and society, and yet who, by the whole of their conduct,

already declare their desire to disturb everything, to overthrow everything. They are indeed like those persons of whom the apostle in his Second Epistle to the Corinthians says: 'We should neither receive them in our houses, nor bid them God-speed,' and whom our forefathers did not hesitate to call 'the children of the devil.'

"Therefore, beware of their blandishments and honeyed words, with which they will try to persuade you to join the sects in which they are themselves enrolled, for no one can be a partaker in them without being guilty of most grievous wickedness; repel those who, to gain your consent to initiation into the minor degrees of these sects, affirm that in those degrees there is nothing allowed which is opposed to reason and religion, that nothing is said or done which is not right, pure, or moral. For that nefarious oath to which reference has been made has to be taken on initiation, and that is sufficient in itself to enable you to see that it is impious to be enrolled even in these minor degrees and take an active part in them. Then, although the graver and more criminal transactions are not usually entrusted to those who have not reached the higher degrees, yet it is plainly manifest that the violence and audacity of these most pernicious Societies gains strength from the assent and number of those who have joined their ranks, so that even those who have not passed beyond these lower degrees must be held participators in their crimes. To them must be applied the words of the apostle in his Epistle to the Romans, chap. i.: 'Who not only do such things as are worthy of death, but take pleasure in them who do them.'

" Finally, we summon most lovingly all those who, after having been enlightened and having tasted the heavenly gift, have nevertheless most unhappily fallen and become members of such Associations, and taken part in their degrees, whether of a lower or higher degree. For, fulfilling the part of Him who professed that He came not to call the righteous, but sinners to repentance, and Who compared Himself to a shepherd, who, leaving the rest of his flock, anxiously sought the sheep which he had lost : so we exhort you to return to Christ. For, although they have bestained themselves with the greatest of crimes, still they ought not to despair of the pity and clemency of God, and of Jesus Christ, His Son. Let them come, therefore, and seek refuge with Jesus Christ, Who suffered also for them, Who, not only will not despise their return to wisdom, but, like a loving father who has long waited for his prodigal, will most gladly receive them. On our part, so much as in us lies, we may arouse them and make the way easier for their repentance, therefore, we suspend for the space of an entire year the publication of this our Apostolic Letter in the countries wherein they dwell, as well as the obligation of denouncing their confederates in those Associations, as also the reservation of the censure into which those have fallen who gave in their names to these Associations, and we declare that, even without denouncing their accomplices, they can be absolved from those censures by any Confessor whatever, provided he be of the number of those approved by the Ordinary of the district in which they reside. The same facilities also we ordain shall be applied to those who may dwell in the city.

But if any whom we are now addressing should be so obstinate as to allow (which may God the Father of Mercies avert) the space of time we have named to elapse without abandoning such Associations, and coming to their right mind, immediately on its expiration the obligation to denounce their accomplices and the reservation of censures will be revived, and it will not be possible thereafter for any to obtain absolution without beforehand denouncing their accomplices, or, at least, taking an oath to denounce them as early as possible. Nor will it be possible for any to be released by any other than Ourselves, or our successors, or from those who obtain from the Apostolic See the faculty of absolution from the same.

" Further, we will that exactly the same credit be given to printed copies of these our Letters subscribed by the hand of some notary public, and fortified with the seal of some one invested with ecclesiastical dignity, as would be given to the very original letter if exhibited or produced.

" Let it be lawful, therefore, for none to infringe this schedule of our declaration, confirmation, denunciation, mandate, prohibition, invocation, requisition, decree, and will, or to act in opposition thereto with reckless audacity. But, if any presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

" Given at Rome, at St Peter's, 13th March 1825, in the second year of our Pontificate."

CHAPTER VIII

PERSECUTIONS FROM 1825 TO 1860

BETWEEN 1825 and 1838 Freemasonry in the United States was subjected to the most bitter antagonism engineered by politicians and fanatics, and Freemasonry became a national issue. Many Lodges died out, and some of the Grand Lodges even ceased to meet. The principal cause of the antagonism was what is known as the " Morgan excitement." After this individual had worked his way through Craft and Royal Arch Masonry his bad character was discovered. Means were found for ejecting him from the Order, whereupon he set to work to make an exposure of the secrets of the Society. He was afterwards arrested for violation of the laws of the State of New York.

In the *Gaceta* of the Spanish Government, dated 23rd February 1826, the execution of a person accused of Freemasonry is thus referred to: " Yesterday was hanged in this city Antonio Caso (*alias* Jaramalla). He died impenitent, and sent into consternation the numerous concourse present at the spectacle; a terrible whirlwind making it more horrible, this taking place while the criminal was expiring. He came forth from the prison blaspheming, speaking such words as may not be repeated without shame, and although gagged, he repeated as well as he could ' Viva mi secta! Viva la Institucion Masonica! '

So he was dragged at the tail of a horse to the scaffold. Notwithstanding the efforts which priests of all classes had made, they had not been able to induce him to pronounce the names of Jesus and Mary. After he was dead his right hand was cut off, and, dragging his body, they took it to a dung-heap. Thus do these proclaimers of liberty miserably end their lives; and this is the felicity which they promise to those who follow them—to go to abide where the beasts do."

In 1828 the French troops evacuated Spain, though without stamping out Freemasonry, for in 1829, fresh signs of its existence in Barcelona being discovered, Lieut.-Colonel Galvez was hanged, and two other members of the Craft were condemned to the galleys for life.

In 1828, at Sligo, one Thomas Mulhern died. He was a zealous Freemason and an equally zealous member of the Church of Rome, treasurer of his parish Church, as well as officiating in the same capacity for certain Roman Catholic charities. In every respect he was regarded as one of the most attached and intelligent lay assistants in the Roman Catholic Church in his district. When he was seized with the illness which culminated in his death, his wife sent immediately for the parish priest, the Rev. M. Dunleavy, to administer the Sacraments, but that privilege was refused on the ground that the dying man was a Freemason. He was permitted to pass from this world without the consolation of those Sacraments, and no Roman Catholic priest would consent to read the burial service over his mortal remains. His body, therefore, was committed to the earth

without any religious ceremony, in the presence of several Lodges in Sligo.

About the same time M. Motus, director of the Luxembourg Iron Works, died of a fever, the last rites of the Roman Catholic Church in this instance also being denied him on his death-bed, because he was a Freemason. He died at Mersch, where Roman Catholic burial was refused him, and the body was conveyed to Fischbach, where he had lived. The priest there declared that he would not allow the corpse to be buried in any place other than that where unbaptized children were buried, to which the Burgomaster replied that he would cause the grave to be dug where he thought fit, and the deceased Brother was buried alongside the Burgomaster's daughter.

In 1828 the monk Fortunato de Saint Bonaventure wrote in his periodical *Contremine*: "The remedy for Freemasons is altogether simple: every time they attempt to assemble, meet them with the bludgeon, the memory of which would be very lively on the backs of some and on the imagination of others, and it would come some time to bring peace to the kingdom."

G. B. Nicolini, in his *History of the Pontificate of Pius the Ninth*, is responsible for the statement that "The Centurioni were a gang of robbers and vagabonds, enlisted in bands after the revolution of 1831. They were headed by priests and monks, who preached to them that to kill a liberal was the surest passport to heaven. They did not wear any uniform, but were a sort of secret society, protected and paid for by the government."

The case of the famous liberator, Daniel O'Connell, has frequently been mentioned in Masonic journals and newspapers, but the full circumstances have not as yet been given at one time. O'Connell, the greatest orator, as well as the greatest lawyer and logician that Ireland ever produced, was initiated into Freemasonry in the year 1799, in Lodge No. 189, Dublin, of which he became Master in the following year. It is said that no one ever carried out the duties of the office with more brilliant success than he, who himself acknowledged that he felt deeply interested in his Masonic work, which was proved plainly by his unceasing activity. O'Connell was standing counsel to the Grand Lodge of Ireland in some tedious litigation caused by an unscrupulous Grand Secretary, and the Irish Rolls bear his signature under date of 24th July 1813, as Counsel representing the Grand Lodge of Ireland.

Brother William White, who held the office of Deputy Grand Master of Ireland from 1830 to 1840, used to declare with pride that he had received his Degrees at the hand of the great liberator. It is easy to conceive with what skill a man so highly gifted as he was would perform his work, and how attentively the Brethren would listen to that fascinating voice which bewitched the Courts of Justice and the Senate. In addition to his membership of his Mother Lodge, he was Founder of a Lodge in Tralee, of which he became the first Senior Warden, and was a Joining Member of Lodge No. 13, Limerick. He afterwards withdrew from all his Lodges because of the enforcement of the Papal Bull in Ireland, and, on 19th April 1837, the following letter

from his pen appeared in the *Pilot* newspaper of London :—

" To the Editor of the 'Pilot.'

" Sir,—A paragraph has been going the rounds of the Irish newspapers purporting to have my sanction, and stating that I had been at one time Master of a Masonic Lodge in Dublin, and still continue to belong to that Society.

" I have since received letters addressed to me as a Freemason, and feel it incumbent on me to state the real facts.

" It is true that I was a Freemason and a Master of a Lodge. It was at a very early period of my life, and either before ecclesiastical censure had been published in the Catholic Church in Ireland prohibiting the taking of the Masonic oaths, or, at least, before I was aware of that censure. I now wish to state that, having become acquainted with it, I submitted to its influence, and many, very many, years ago unequivocally renounced Freemasonry. I offered the late Archbishop, Dr Troy, to make that renunciation public, but he deemed it unnecessary. I am not sorry to have this opportunity of doing so.

" Freemasonry in Ireland may be said to have (apart from its oaths) no evil tendency, save as far as it may counteract in some degree the exertions of those most laudable institutions—deserving of every encouragement—the temperance societies.

" But the great, the important, objection is this—the profane taking in vain the awful name of the Deity—in the wanton and multiplied taking of oaths—of oaths administered on the Book of God, either in mockery or

derision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection, which perhaps I do not state strongly enough, is alone abundantly sufficient to prevent any serious Christian from belonging to that body.

" My name having been dragged before the public on this subject, it is, I think, my duty to prevent any person supposing that he was following my example in taking oaths which I now certainly would not take, and, consequently, being a Freemason, which I certainly would not now be.—I have the honour to be, your faithful servant,

" Daniel O'Connell."

At the meeting of the Grand Lodge of Ireland, on 4th May following, attention was drawn to the letter by Deputy Grand Master White, when two resolutions were proposed, the first that a Committee be appointed to take into consideration the letter and to report on the same to a subsequent meeting of the Grand Lodge ; the second, or, rather, the amendment, was that the Grand Secretary be instructed to write Mr Daniel O'Connell to ascertain if he was the author of the letter in question—or, in other words, to make certain of the genuineness of the communication. The amendment was passed by a large majority, and O'Connell's reply to the query of the Grand Secretary was short, but to the point. He merely wrote in his own hand :—

" I am the Author of the letter above alluded to.

" Daniel O'Connell.

" 28th May 1837."

Thereupon it was proposed, seconded, and carried by the Grand Lodge in Ireland without a division: "That Brother Daniel O'Connell, formerly of Lodge 189, be Excluded from all the rights and benefits of Freemasonry," the ground being the misleading character of the letter.

Dr W. J. Chetwode Crawley says (*Ars Quatuor Coronatorum*, xxiv. p. 131): "O'Connell had still in mind the close of the eighteenth century when Freemasonry was honeycombed by innumerable so-called Degrees. Ireland was no exception to the general avidity for these pretentious novelties. For example, in a single Irish certificate of that period, issued by a Munster Lodge, more than a dozen such Degrees have been gravely enumerated, each involving one or more oaths. This was the age of oaths, which were required by the Legislature on every occasion. It was said that every Attorney's staff comprised what was known as an "Affidavit Clerk," whose special function it was to verify on oath the most ordinary routine business for the satisfaction of the Law Courts. The Legislature itself had eventually to take the matter in hand and to abolish most of these oaths as unnecessary and objectionable. It is to the credit of Freemasonry in Ireland that it anticipated the work of the Legislature, and, by ruthlessly suppressing the adventitious Degrees, cut the ground from under the assailants who would attribute to us to-day culpable adherence to social customs that permeated all ranks a hundred years ago."

With regard to Dr Troy, whose name was mentioned in Daniel O'Connell's letter, it has been frequently stated in the public press, particularly of the period at which O'Connell wrote, that Dr Troy, the Archbishop,

and Dr Tuohy, the Roman Catholic Bishop of Limerick, were both respected members of the Order. The *Freemasons' Quarterly Review* of 1842 said that " it was at a levee at the Duke of Richmond's court, when Lord Lieutenant of Ireland, that the secret was discovered. As Dr Troy was standing near the vice-regal chair, he happened, by mere accident, to make one of the old-cherished signs, which was caught up by another Brother, who immediately responded. An introduction took place immediately after, and in the course of the conversation which followed Dr Troy said : ' You shall ever find me Brother Troy, but not as priest or bishop.' "

The Rev. John Thaler, a native of Boston, U.S.A., formerly a dissenting minister, but afterwards a Roman Catholic priest in Limerick, was also a Freemason.

In 1839, at Mons, the parish priest, the Rev. Charles de Pelgrom, was initiated in La Loge Parfaite Union there, taking all Degrees and even becoming a member of the Royal Arch. He bequeathed to the Lodge his portrait, painted by a local Masonic artist, in which he is represented with his Masonic apron and sash over other Masonic robes, which portrait is still in the possession of the Lodge.

In 1840 Dr Hughes, Catholic Bishop of Gibraltar, refused funeral rites to deceased Freemasons, by which action he rendered himself obnoxious to the garrison and its inhabitants.

The publicity given to O'Connell's letter seems to have instigated a series of petty persecutions—or, as as they may appropriately be termed, " pin-pricks." On 27th March 1842, to quote one illustration, the parishioners of St Michael's Roman Catholic Church

were publicly cautioned not to attend the Masonic Ball to be held in aid of the Masonic Orphan Charity on the following Thursday " under penalty of exposure and denunciation from the altar " on the following Sunday, when the names of those attending would be duly published.

It was about this time that the Archbishop of Tuam addressed the following letter to the Rev. J. H. McDonough, a Roman Catholic priest in Canada :—

" Rev. dear Sir,—Having been informed by you that there are in Canada some misguided Catholics who would strive to justify the practices of Freemasonry, scruple not to assert that it was sanctioned by Priests and Bishops in Ireland, allow me to tell you that this was never the case, and that these men are only aggravating their disobedience to the Church by the additional guilt of calumny. I have had extensive acquaintance, not only with the present race of ecclesiastics, but also with some of those venerable men of more ancient standing, some of whom are no more, and I can confidently state that neither in this city, nor in any other part of Ireland, was the bond of Masonry sanctioned by any portion of the clergy. That Freemasons' Lodges were then more numerous and frequent than now may be true ; but their existence, in contempt and defiance of the repeated denunciations of the clergy, cannot be brought as an argument of their sanction of the same, more than the prevalence of other evils against which they do not cease to raise their voices, could be adduced as a proof of similar connivance."

In 1843 Francis Xavier Carnana, Roman Catholic Archbishop of Rhodes and Bishop of Malta, issued a Pastoral Letter against Freemasonry, which he ordered

to be posted on the doors of, and read in, every Catholic Church in Malta. The Letter, which is a vile document and speaks for itself, was as follows :—

" Nos Don Franciscus Xaverius Carnana, Venerabilibus Fratribus et Dilectis, Capitulo, Clero, Populoque Diocesis Melitensis, salutem in Domino Sempiternam.

" We feel it to be a duty of our pastoral ministry to conceal as much as possible such sins as may be committed by a few persons in secret, so that the bad example of these may not be known to, or followed by, others, to the scandal of the Church and corruption of good manners. Up to this period this policy has been followed by us, for our ecclesiastical doctrine teaches us, through the Holy Spirit, to listen for a time silently, and meanwhile search diligently—Audi tacens simul et quærens.

" We now draw your attention to that iniquitous congregation, that detestable Lodge ; for we are at a loss by what epithet to denounce a meeting held in a building in an obscure corner of the city of Senglea. After long-suffering, we are still grieved to see that the several means which, with evangelical prudence, we have hitherto adopted to overturn and eradicate this pernicious society have proved futile ; so that at length we feel ourselves under the necessity of publicly, loudly, and energetically raising our voice to exhort, in the name of our Lord, all our beloved diocesans, to keep far away from this infernal meeting, whose object is nothing less than to loosen every divine and human tie, and to destroy, if possible, the very foundation of the Catholic Church. We also threaten with the thunders of that Church any persons who, unhappily for them, may belong to any secret society, whether

as a member, or in any way connected with, helping, or favouring, directly or indirectly, such society or any of its acts.

" We, with anguish of heart, heard long ago, almost immediately on its first assemblage, of the creation of this diabolical Lodge, and being very desirous that the land under our spiritual dominion (these islands of Malta and Gozo) should continue in ignorance of what was doing under the veil of darkness, in an obscure part of the city of Senglea, by a few ill-advised individuals, and that none of our flock should by chance, or from motives of interest, be tempted to join this pestilential pulpit of iniquity and error—we have as yet only adopted the evangelical advice of secretly warning and admonishing, hoping always that the attacks made on the human and divine laws established among us might be foiled, and become harmless ; but seeing now that, in spite of all our silent workings, the meetings of this Lodge still continue, we openly, and with all that apostolic frankness, characteristic of the Catholic clergy, in the name of God Almighty, and of His only true Roman Catholic and Apostolic Church, and authorised as we are expressly by the papal authority, denounce, proscribe, and condemn in the most public manner the instalment, union, meetings, and all the proceedings of this Lodge of abominations ; as being diametrically opposed to our sacred Catholic religion, as destructive to every celestial law, every mundane authority, contradictory to every evangelical maxim, and as tending to disorganise, put to flight, and utterly destroy whatever of religion, of honesty, and all good there may be in the Holy Catholic Faith, or among our peaceful citizens, under the deceitful veil of novelty,

of a badly understood philanthropy, and a specious freedom.

"We therefore believe it to be our duty, most beloved diocesans, to address you under these deplorable circumstances; to incite you to entertain the most profound horror and the deepest antagonism for this Lodge, union, or society, which endeavours, although as yet in vain, to vomit hell against you, to stigmatise the immaculate purity of our sacred Catholic Religion. Its pernicious orgies anticipate the overthrow of that Order which reigns on earth, promoting an unbridled freedom of action, unchecked by law, for the gratification of the most depraved and disorderly passions. Do not allow yourselves to be deceived by their seducing language, which proffers humanity fraternal love, but, in reality, tends to discord, universal anarchy, and total ruin, the destruction of all religion, and the subversion of every philanthropic establishment. Their agents industriously hide their malignant intentions by deceitful and never-to-be-redeemed promises. The great solicitude evinced to conceal every action of this society under a mask will make you distrust its word, for honourable undertakings are always manifest and open, courting observation and inquiry; sins and iniquities alone bury themselves in secrecy and obscurity.

"Fathers of families! And you, also, to whom is entrusted the education of youth, be diligent and be careful of your precious charge; see that they be not contaminated by this plague-spot, which, although now confined to one domicile, yet threatens to spread the pestilence amongst us; scrutinise the books they read, examine the character of their associates. It is a well-known practice of this secret society to seduce

youth, under the specious pretext of communicating to them, disinterestedly, scientific knowledge. Flee, then, O beloved diocesans, as from the face of a venomous serpent, the society, the very neighbourhood of, and all connection with these tutors of impiety, who wish to confound light and darkness, trying, if possible, to obscure the former, and make you embrace and follow the latter. You cannot possibly gain anything good from disturbers of rule and order, who show no veneration for God and His religion, no esteem for any authority, ecclesiastical or civil—men, deceitful and fashioning, who, under a show of social honesty, and a warm love for their species, are stirring up an atrocious war with all that can render human society honourable, happy, and tranquil.

" Consider them as so many pernicious individuals, to whom Pope Leo XII., in his often-repeated Bulls, ordered that none should give hospitality, not even a passing salute.

" Instead of such persons, bring around you honest and just men, who give ' unto God that which is God's and unto Cæsar that which is Cæsar's,' endeavouring to do their duty to God and to their neighbour.

" Finally, we absolutely prohibit persons of any grade or condition from having any connection with this Lodge, from co-operating, even indirectly, in its establishment or extension. We order them to prevent others from frequenting it, or giving to its members a place of meeting, under any pretext. We place every one under an obligation to denounce to us all persons who may belong to this Lodge in any capacity, either as members or agents of a secret union, founded by the devil himself.

" Datum Valettae, in Palatio nostro Archiepiscopali, die 14 Octobris 1843."

It should be explained that the Lodge referred to was the Union of Malta, now No. 407, which was constituted in Bermola in 1832, although the first minute extant is dated 3rd November 1840. It was removed to Senglea in 1843, where, as evidenced in the foregoing remarkable epistle, it aroused the ire of the Roman Catholic Bishop. On the publication of Bishop Carnana's Apostolic Letter, the Secretary of the Lodge wrote to the Chief Secretary of the Malta Government, lodging a formal complaint, in which communication he said :—

" We make our proceedings in this matter officially known to you, not as a Fraternity of Freemasons, well knowing that as such we are not recognised by the Government, but as British subjects entitled to be protected by the law from molestation."

The following communication was also sent to the Grand Secretary of England :—

" Malta, 15*th November* 1843.

" Dear Sir and Bro.,—The Right Reverend the Roman Catholic Archbishop of Rhodes and Bishop of Malta, Don Francis Scaverius Carnana, having recently issued a pastorale the object of which was to prohibit and suppress the meetings of Freemasons and other secret societies, and which pastorale is more particularly directed against the Union Lodge, No. 588, established at Senglea, one of the suburbs of Valetta, Malta, holding their warrant from the United Grand Lodge in London; a meeting of the Brothers was held at their Lodge on Monday, the 13th instant,

when the following resolutions were unanimously passed :—

" 1st.—That in consequence of the publication of a pastorale by the Roman Catholic Bishop of Malta on the 14th ultimo, tending to bring into disrespect the Masonic body and endeavour to suppress their meetings, it is imperiously necessary to appeal to the United Grand Lodge in London for such assistance and aid as the circumstances of the case may, in their opinion, call for.

" 2nd.—That the original document, if procurable, together with a translation of the same, be forwarded to the Worshipful Pro Grand Master, for his perusal, with as little delay as possible.

" 3rd.—That, knowing the feelings of Her Majesty's Judges to be opposed to the proceedings of Freemasons, no attempt at redress shall be sought in the Malta courts of law.

" In pursuance of the above resolutions, we beg to forward, for the perusal of the Worshipful Pro Grand Master, copy of the original document, and a translation of the same, praying that effectual assistance from him which the case so manifestly urges.—By order of the W.M., at the united request of the officers and Brethren of the Malta Union Lodge, No. 588.

" E. GOODENOUGH, Acting Secretary.

" To Bro. Wm. White, G.S.,

" United Grand Lodge of England, London."

The answers to these communications have not, however, been placed on record.

Although in his Encyclical Letter, *Qui pluribus*,

dated 9th November 1846, Pope Pius IX. did not refer to the Freemasons by name, it is undoubtedly to that body that his fulminations are directed when he says :—

" For you already know, Venerable Brethren, that there are other deceits and frightful errors with which the children of this age contend against the Catholic religion and the divine authority and regulations of the Church, and endeavour to trample underfoot all laws, as well of the Church as of the State. Such is the tendency of those wicked enterprises which have been undertaken against this Roman See of Blessed Peter, in which Christ laid the impregnable foundation of His Church. Such is the aim of those secret societies which have emerged from their obscurity to devastate and destroy all that is most venerable, both in the Church and in the State, and which have been repeatedly anathematised and condemned by the Roman Pontiffs, our predecessors, in Apostolic Letters, which anathemas, in the plenitude of our Apostolic authority, confirm and command to be diligently obeyed."

It is intetesting to know that these " secret societies " are in this Encyclical Letter placed on the same level of iniquity as " those most crafty Bible Societies, which, reviving the old device of the heretics, do not cease to put forth an immense number of copies of the books of the Sacred Scriptures, printed in various vulgar tongues, and often filled with false and perverse interpretations, contrary to the rules of the Holy Church, which they continually circulate at an immense expense, and force upon all sorts of persons."

It is interesting also to note that, notwithstanding the many Papal Bulls and Encyclicals, the register of the Grand Orient of Lusitania has the names of the Archbishop of Evora and D. Januaire, Bishop-elect of Castello Branco, as being present on the occasion of the election of a successor to the Comte de Tomar, Grand Master.

The Popes, from the time of Leo XII., have condemned all secret societies, but, apparently, despite the specific character of the condemnation, this prohibition did not extend to societies limited in membership to members of the Roman Catholic Church, or formed for the propagation of its aims and sanctioned directly or indirectly by the authorities of that Church. History records the formation of many such societies, originating after the date of the first sweeping condemnation.

After 1850, or earlier, there was formed in Portugal a secret society which was called the Order of St Michael of Ala. This Order, according to the first article of its Statutes, was essentially secret, militant, and political. It had for its aim, according to its articles, the maintenance of the Catholic, Apostolic, and Roman faith, and the restoration of the Portuguese legitimacy. One of its political means of action was recourse to arms when necessary. Its members took an oath or obligation to preserve inviolably the secrets of the members and the things done in and out of Lodge. The Order consisted of several degrees: Novice, Chevalier, Commander, Grand Cross, Master, and Grand Master. Each group of Novices, with its Chevalier, formed a College; a group of Colleges, with a Commander, formed a Chapter; a group of

Chapters, with a Grand Cross, formed a Province; the Masters and Grand Master were the Superiors of the Provinces. And this elaborate constitution notwithstanding the fact that the Popes and Catholics generally accuse Freemasonry of being secret, and say to Freemasons: "If the acts which you practise in association are innocent, why do you stipulate for secrecy?" Or, as Dr Cullen, in his Lenten Pastoral of 1859, said: "As secret societies are the cause of the greatest evils to religion, tending to promote impiety and incredulity, and are most hostile to the public good, the Catholic Church has solemnly excommunicated all her children who engage in them. Hence, no Catholic can be absolved who is a Freemason, a Ribbonman, or enrolled in any other secret society."

On 11th February 1857, at a meeting of the Grand Lodge of England, presided over by the Earl of Zetland, Grand Master, the Earl of Carnarvon moved: "That this Grand Lodge, having seen with regret the antagonistic position assumed by the Roman Catholic Church towards Masonry, desires the Board of General Purposes to draw up a statement of the principles of the Order, that the same may be sent to the Masters of all Lodges under the Grand Lodge of England in Roman Catholic countries, to be used by them as they shall think fit."

After much discussion, however, the motion was negatived, and if comment may be made upon the outcome, may it not be said that the negative decision was a wise one? The Earl of Carnarvon, however, speaking at Stonehouse the following month, said that at Malta, the Mauritius, Trinidad, and Hong Kong

Freemasons had been deprived of their civil and religious privileges, and had been interdicted from baptism, marriage, and burial by the Roman Catholic clergy.

In 1857 Freemasonry was introduced into the Republic of Ecuador by the Grand Orient of Peru, which organised Lodges in Guayaquil and Quito. Three years later the Dictator, Garcia Moreno, sought admission into the Fraternity. His application was refused on account of his notoriously immoral character; and, in revenge, he called in the Jesuits, who ruthlessly suppressed all the Lodges. Moreno was assassinated in 1875, but twelve months elapsed before the population were able to shake off the oppressive yoke of the priesthood.

In 1860 the Roman Catholic Bishop at Buenos Ayres fulminated a Bull at Buenos Ayres against all Freemasons within his diocese, and he even went the length of declaring a marriage contract dissolved and absolving the wife *a vinculo matrimonii* in all cases where the husband refused to renounce his Masonry. Some parties, as high in temporal power as the Bishop was in spiritual authority, appealed from his decree to Pope Pius IX. at Rome, but failed to receive any reply.

CHAPTER IX

ALLOCUTION OF POPE PIUS IX

ON 25th September 1865 a further fulmination against Freemasons was launched by the Roman Pontiff, Pius IX., an Allocution delivered in a Secret Consistory, the document being known from its first two words, *Multiplices inter*. It was worded as follows :—

"VENERABLE BRETHREN,—Among the numerous machinations and artifices by which the enemies of the Christian name have tried to attack the Church of God, and sought to shake and besiege it by efforts superfluous in truth, must undoubtedly be reckoned that perverse society of men called Masonic, which at first confined to darkness and obscurity, now comes into light for the common ruin of religion and human society. Immediately that our predecessors, the Roman Pontiffs, faithful to their pastoral office, discovered its snares and frauds, they considered there was not a moment to lose in holding in check by their authority, and in striking and lacerating by an admonitory sentence as with a sword, this sect pursuing crime and attacking holy and public things. Our predecessor, Clement XII., by his Apostolic Letters, proscribed and rebuked this sect, and dissuaded all the faithful not only from joining it, but also from promoting or encouraging it in any manner whatever, since such an act would entail the penalty of excom-

munication, which the Roman Pontiff can alone remove. Benedict XIV. confirmed by his Constitution this just and legitimate sentence of admonition, and did not fail to exhort the Catholic Sovereign Princes to devote all their effort and all their solicitude to repress this most immoral sect, and defend society against a common danger. Would to God these monarchs had listened to the words of our predecessor. Would to God that in so serious a matter they had acted less feebly. In truth, neither we nor our fathers would then have had to deplore the many seditious movements, the many incendiary wars which have set the whole of Europe in flames, nor the many bitter misfortunes which have afflicted and still afflict the Church. But the rage of the wicked being far from appeased, Pius VII., our predecessor, struck with anathema the sect of recent origin, Carbonarism, which had propagated itself, particularly in Italy.

" Inflamed by the same zeal for souls, Leo XII. condemned, by his Apostolic Letters, not only the secret societies we have just mentioned, but all others, of whatever appellation, conspiring against the Church and the civil power, and warned all the faithful to avoid them under penalty of excommunication. Nevertheless, these efforts of the Apostolic See have not had the success expected. The Masonic sect of which we speak has not been vanquished nor overthrown ; on the contrary, it has so developed itself that in these troublous days it exists everywhere with impunity, and carries an audacious front. We have, therefore, thought it our duty to return to this matter, since, perhaps, from ignorance of the guilty intrigues clandestinely carried on, an erroneous opinion

may arise that the character of this society is inoffensive, that its institution has another object than that of succouring men, and assisting them in adversity, and that in this society there is no need to fear for the Church of God. But should this not comprehend how this sect departs from the truth? What is the object of this association of men belonging to all religions and every belief? To what end these clandestine meetings, and the rigorous oath exacted from the initiate, binding them never to reveal anything of what may be discussed? Wherefore that unheard-of atrocity of penalties and chastisements which the initiated bind themselves to accept should they fail to keep their oath? A society which thus avoids the light of day must surely be impious and criminal. 'He who does ill,' says the apostle, 'hates the light.' How different from such an association are the pious societies of the faithful which flourish in the Catholic Church. With them there is no reticence, no obscurity. The law which governs them is clear to all; clear also are the works of charity practised according to the gospel doctrine. Thus it is not without grief that we have seen Catholic societies of this nature, so consolatory and so well calculated to excite piety and succour the poor, attacked and even destroyed in some places; while, on the contrary, encouragement is afforded to secret Masonic societies, so inimical to the Church of God, so dangerous even for the security of kingdoms.

"Venerable Brethren, we feel pain and bitterness to see that when it is requested to rebuke this sect, according to the constitutions of our predecessors, some persons show themselves almost indulgent,

almost supine; whereas, in so grave a matter, the exigencies of their functions and their charges demand that they should display the greatest activity. If these persons think that the Apostolic Constitutions, fulminated under penalty of anathema against occult sects and their adepts and abettors, have no force in the countries where the said sects are tolerated by the civil power, they are assuredly very greatly in error. As you are aware, Venerable Brethren, we have already rebuked, and now anew rebuke and condemn, the falsity of this evil doctrine. In fact, can it be that the supreme power of pastoring and guiding the universal flock, which the Roman Pontiffs received from Christ in the person of the Blessed Teacher, and the supreme power they must exercise in the Church, should depend upon the civil power, or could they for any reason be constrained and done violence to thereby? Under these circumstances, for fear lest youth and unthinking men should allow themselves to be led astray in principle, and for fear our silence should offer any opportunity of protecting error, we have resolved, Venerable Brethren, to raise our apostolic voice, and confirming here in your presence the constitutions of our predecessors, on the part of our apostolic authority we rebuke and condemn this Masonic society and the other societies of the same description, which, although differing in form, tend to the same end, and which conspire overtly or clandestinely, against the Church or legitimate power.

"We desire that these societies be held proscribed and rebuked by us, under the same penalties as those which are specified in the previous constitutions of

our predecessors, and this in the sight of all the faithful in Christ, of every condition, rank, and dignity, and throughout all the earth. There remains now nothing wanting to satisfy the wishes and solicitude of our paternal heart than to warn and admonish the faithful who should have associated themselves with sects of this character, to obey in the future wiser inspirations, and to abandon these fatal counsels, in order that they may not be dragged into the abyss of eternal perdition. As regards all others of the faithful, if they have solicitude for their souls, we strongly exhort them to be upon their guard against the perfidious language of sectarians, who, under a fair exterior, are inflamed with a burning hatred against the religion of Christ and legitimate authority, and who have but one single thought and single end, viz. to overthrow all rights, both human and divine. Let them well understand that those affiliated to such sects are like the wolves which Christ our Lord prophesied would come disguised in sheep's clothing to devour the flock; let them understand they are of the number of those whose society the apostle has also forbidden to us, eloquently prohibiting us from even saying unto them —Hail!

"May the All-Merciful God, hearing our prayers, grant that with the aid of His grace the insensate may return to reason, and those who have gone astray be led back to the path of justice. May God grant that after the suppression of the depraved men, who, by the aid of the above-mentioned societies, give themselves up to impious and criminal acts, the Church and human society may be able to repose in some degree from such numerous and inveterate evils.

"In order that our vows may be heard, let us also pray to our Mediatrix with the All-Clement God, the Most Holy Virgin, that Mother Immaculate from her birth, to whom it has been granted to overthrow the enemies of the Church and monstrous errors. Let us equally pray for the protection of the blessed apostles, Peter and Paul, by whose glories built this noble city has been sanctified. We have confidence that with their assistance and aid we shall the more easily obtain what we ask of the Divine bounty."

The Times said that the Pope blamed the conduct of the Archbishop of Paris in being present at the funeral of Marshal Magnan, of the Grand Orient of France.

It is problematical whether Pope Pius IX. would not have stayed his hand, or his pen, if he had possessed the foreknowledge of the storm of criticism, satire, derision, and ridicule which his puerile denunciation aroused in all sections of the public press throughout the land, but infallibility is not a term inclusive of foreknowledge. Courteous attention is always accorded the opinions of the heads of all religious bodies by the members of the "fourth estate," even when they travel beyond the bounds of reason; but here there was a general consensus of opinion that, in common parlance, the Pope had made himself "look silly," and many papers did not hesitate to express this opinion in the plainest possible language.

The Times, in a leading article, wrote: "The telegraph informed us a few days ago, as much to our surprise as to our satisfaction, that the Pope, in Secret Consistory, had delivered an allocution denouncing all secret societies, and particularly the Freemasons and the Fenians. Although we knew that the Roman

Catholic clergy were uniformly hostile to the Fenian movement, we could hardly have expected that the Pope himself would come forward with such vigour and promptitude to render us a service at such an opportune moment. The text of this unexpected allocution has now reached us, and will be found to-day in another column of our impression. It will be seen that though it does not denounce the Fenians by name, it is directed against all secret societies ' by whatsover name called, which conspire against the Church and civil power.' There have been few secret societies which answer to this description more exactly than the Fenians ; and the Roman Catholic clergy, it has been amply proved, had as much reason as any other class of the community to assist in the suppression of this disorderly brotherhood. We may, therefore, congratulate ourselves on having for once the cordial assistance of the Pope in our Irish policy. We cannot but be very much obliged to so exalted a personage for thus going out of his way to support us against the machinations of Mr Stephens and Mr John O'Mahoney. We are, indeed, somewhat afraid that these conspirators and their American allies will derive more satisfaction from the dignity of being by implication made the subject of a papal allocution than they will be afflicted by the tremendous denunciations which are launched against them. Nevertheless, it cannot but be well, as far as it goes, that the head of the Roman Catholic Church should have formally supported his subordinates in denouncing these foolish and wicked conspiracies. Our New York correspondent lately informed us that among the extraordinary hallucinations of Fenianism in America was a rumour that a special

order had been issued from Rome, expressed in true papal Latin, *Fenianos non esse inquietandos*. If anything can disabuse an Irishman of a favourite delusion, or induce an American to relinquish a smart fabrication, the rumour in question ought to be effectually dispersed by this papal thunderbolt.

" But in thus expressing our acknowledgments to the Pope for his well-intentioned services, we must, at the same time, indulge our surprise at the main purport of the document before us. The denunciation of Fenianism is, as we have said, only implied incidentally. The papal thunders are more immediately directed against a very different society ; and if the allocution is to have any effect it will somewhat diminish the satisfaction with which we receive it, that it consigns to perdition, along with the Fenians, all the members of a society which is as numerous in England as in Ireland, and which spreads its ramifications over almost every country in the world. This unhappy society is none other than that of the Freemasons. ' Among the many machinations,' says the Pope, ' by which the enemies of the Christian name have dared to assail the Church of God, to destroy and sap it by methods alien from the truth, must doubtless be reckoned that wicked association of men called Masonic.' Such an alarming exordium will probably be as surprising to the Freemasons as to every one else ; but it is only an appropriate introduction to the vehement denunciations which follow. Freemasonry is a ' dark society, the enemy of the Church and of God, and dangerous even to the security of kingdoms.' If Freemasons do not give up their ' wicked assemblies ' they must expect to be ' hurried along into the abyss of eternal ruin.' They

'are kindled with an ardent hatred against the religion of Christ and legitimate authority.' They are the wolves in sheep's clothing of whom it is predicted in the Gospel that they would come to devour the flock. They have lost their reason, their acts are 'impious and criminal,' and their errors 'monstrous.' The Popes, it appears, have long ago detected their snares and deceptions, and one after another have resolved, 'without losing a moment,' to 'strike and lacerate with a sentence of excommunication, as with a sword, this sect breathing crime and attacking civil and sacred life.' No fewer than four Pontiffs appear to have launched their thunders against these enemies of all justice and religion, and nothing can exhibit the intense iniquity of the society in a stronger light than that it has survived these excommunications, and 'in these distressed days everywhere shows itself and lifts its audacious front.' The paternal heart, therefore, of the present Pope compels him to suppress these wicked men and relieve society from such enormous and inveterate evils; and terrible are the punishments which he threatens for this benevolent purpose. In the first place, all the Freemasons are in danger of eternal ruin, and all the other faithful must refuse them any countenance if they would avoid sharing their fate. They are to be interdicted from all Christian society, for the Pope assures us that they are the very persons with whom the apostle forbids us to eat, or so much as to exchange salutation. Finally, the divine aid, and that of the Virgin and the Apostles, is solemnly invoked, and the Pope concludes by expressing his conviction that with such assistance he shall succeed in extirpating this abominable association.

"We cannot but ask ourselves in simple astonishment: What does all this mean? Is the Pope inspired or frenzied, or is he merely practising his Latin, so as to keep his hand in for the Emperor Napoleon when he commences the withdrawal of his troops from Rome? The Pope, we know, in Secret Consistory, talks neither English nor any other modern language, and it may be that this astonishing fulmination is only his way of saying that he disapproves of Freemasonry. We are all more or less familiar with the Freemasons. We know that they have an elaborate organisation, and call each other long names, that they wear upon occasions very strange aprons, that they preserve certain antiquated ceremonies, and, above all, that they give very good balls and excellent dinners, and are generally a very hospitable and liberal set of men. We know, again, that the Freemasons profess to take certain solemn oaths, and to be in possession of some secrets which explain the whole mystery of political society upon architectural principles, or something equally magnificent. But as to assertions that they devote themselves to 'unheard-of atrocities of penalties and chastisements in case they should break their oath,' we feel pretty sure the Pope must be misinformed. We have never observed that they were oppressed by any such weight as would necessarily hang over their minds if they were at all times conscious that a single inadvertence would expose them to such tremendous danger. It would require, in fact, even in a Catholic, a very strong faith in the infallibility of the Pope to accept his description of this Society. Indeed, we sincerely condole with the Roman Catholics if they are to be absolutely debarred, for the future, from enjoying

Masonic hospitality. Must the faithful, as a French journal inquires, immediately cut their Masonic friends, and refuse them even a distant bow? Freemasons, so far as we know anything about them, are neither revolutionists nor atheists. If we are not mistaken, Lord Palmerston himself is one of their number [this was not so], and the late Marshal Magnan, one of the pillars of the new French régime was the head of the Order in France.

"Whatever can the Pope be thinking of to select this innocent and convivial association for these tremendous denunciations. If he had simply consigned all the Fenians, in so many words, to eternal perdition unless they immediately repented and revoked their wicked errors before the nearest priest, the allocution might have appeared to possess some point, some justification. But what have the Freemasons done to provoke such a demonstration? It is said that the Archbishop of Paris lately gave great offence at Rome by attending the funeral of Marshal Magnan. The Archbishop was probably profoundly ignorant of the wicked devices of the Marshal and his fellow Masons, and ordinary observers must avow themselves equally in the dark. In truth, it reminds us of Jupiter thundering in a clear sky, to witness these rattling thunderbolts let loose upon so unobtrusive a society as the Freemasons. Jupiter, like Homer, must, we suppose, nod sometimes, and the Secret Consistory must, one would think, have gone to sleep, and this allocution must have been delivered and have been listened to in a dream.

"We have, in short, often had occasion to remark that the Papacy is either greatly above or greatly below the level of common sense. In the present instance, we

have not much hesitation in deciding in which category the papal allocution is to be placed. We can only explain such an uncalled-for burst of pontifical wrath on the supposition that the Pope is profoundly ignorant of the circumstances of modern life and society. In Italy, indeed, where the excessive jealousy of the Church tends to invest even the most innocent combinations of men with a political meaning, it is possible that even Freemasonry may assume some definite character of antagonism to the papal pretensions. But that the Pope can think it worth this violent allocution only proves how completely he is in the dark as to the real influences which are actuating men's minds. It is not Freemasonry, nor any other secret society, which has withdrawn from Catholicism so much of the intelligence of Italy and all Europe, and has robbed the Papacy of its ancient possessions. It is simply that general advance of free thought and of personal liberty which has exposed at once the unfounded character of the papal claims and the injurious nature of their assumptions. Ridiculous, in some respects, as are such exhibitions, it is impossible not to feel a certain melancholy when we behold the Papacy thus fighting in the air. In former days it at least knew in what direction to strike, and its blows were as well aimed as they were vigorously delivered. At the present day it appears to have lost at once its sagacity and its vigour. It is blind to its real danger, and its language is as impotent in its violence as its blows are feeble and misplaced. It lives in the world of four centuries ago, and judges alike of men and of events by a mediæval standard. If the Pope could but leave the Vatican for awhile, and place himself in one

of the real centres of modern life—in London or Paris, or even in Florence—he would discover at once that he had been living, writing, and speaking entirely in the clouds. Such societies as the Freemasons may have been formidable a few centuries ago, but they are of about as much importance to the course of civil and religious life as any other of the now extinct associations of the Middle Ages. With a similar blindness to his real position, the Pope is said to be firmly convinced that the French troops will never be withdrawn from Rome, and he obstinately refuses, therefore, to come to terms with the only Government which, when that inevitable event takes place, can afford him any effectual protection. He and his Church resemble nothing so much as the city to which they cling. A new world has grown up all around them, and they remain venerable but decaying monuments of an ancient but now overthrown Empire. The very foundations of Catholicism are sapped, its temporal and spiritual dominion is passing away, and the Pope, vaguely conscious of some impending danger, summons a Secret Consistory and launches his excommunications against Freemasonry ! "

The *Liverpool Mercury* was even more trenchant in its criticism of this absurd document, and its comments could not have afforded much satisfaction to the Roman Catholics in the northern Midlands. Its leading article on the Bull was as follows :—

" The recent papal allocution against the unfortunate Freemasons is one of the very oddest things we have come across for a long time. All of a sudden, without any imaginable why or wherefore, just when the queer but harmless Fraternity of Freemasonry is about the

very last subject in men's thoughts, the Holy Father comes out with a tremendous volley of anathemas, in the best style of ecclesiastical Latinity, against a set of people of whom the world knows nothing worse than they have an uncommonly eccentric way of promoting certain very innocent and laudable objects. When all mankind is thinking about Schleswig-Holstein, or the cattle-plague, or the cholera, or President Johnson, or the Fenians, or the bank rate of discount, or the Italian elections, or some other topic of intelligible mundane interest, infallibility flares up into a blaze of holy wrath against a respectable (though rather funny) body of men who are chiefly known by giving good dinners and wearing curious aprons, and who have never been credibly accused of doing or meaning harm to any living creature. What, in the name of all that is rational, is the pother about? What horrid crimes have the Freemasons been perpetrating or meditating? There do happen to be secret societies in the world—our own Fenians, for instance—against which a little papal invective might seem not absolutely out of place; yet His Holiness has not a word to say about Fenianism, unless some remote allusion to it can be faintly detected under one or two of his sonorous generalities. But what have the poor Freemasons done to bring down on their heads this lava torrent of denunciation and abuse? What on earth can it all mean? We are told that our Archbishop Manning, from a loyal wish to do the British Empire a good turn, asked His Holiness to launch a handsome fulmination against the Fenians, and that this allocution is the result. If so, the Archbishop must be considerably pleased. Can it be that His Holiness has made a mistake, mis-

understood the drift of the archiepiscopal suggestion, and hurled his thunders in the wrong quarter?

"We are not going to pause for a reply, for we might have to pause for a long time. We have not the slightest expectation that infallibility will so far condescend to human weakness as to explain its own oracles. All that we are permitted to know is that these Freemasons are the most wicked wretches that ever conspired, in a favourite phrase of the papal vocabulary, to 'violate all laws, human and divine.' They are pernicious, perverse, impious, immoral, audacious, criminal, and perfidious, depraved, and all the other ugly adjectives known to allocutionary Billingsgate. They 'pursue crime and attack holy things.' They 'give themselves up to impious and criminal acts.' They hold 'fatal councils,' and make it their business to drag others into the same 'abyss of eternal perdition' to which they are hurrying themselves. They have but one single thought and single end, namely, 'the overthrow of rights, both human and divine.' They are at the bottom of all the mischief that is, and has been, in the world for at least a century or two. To their account must be set down 'the many seditious movements, the many incendiary wars, which have set the whole of Europe in flames, and the many bitter misfortunes which have afflicted and still afflict the Church.'

"Such, then, is the papal reading of the philosophy of modern history. It is a sin and shame that civil governors should tolerate these implacable foes of all that is good and holy. The venerable Pontiff cannot contain himself for rage when he remembers how they and their abettors have been excommunicated

over and over again, and yet nobody seems to mind it. Clement XII. put them down ; and Benedict XIV. put them down again ; and so did Pius VII. ; and so did Leo XII. ; and yet they are not really put down at all, but flourish more exuberantly than ever, ' existing everywhere with impunity and carrying an audacious front.' What can have possessed the ' Catholic sovereign princes ' that they have not devoted all their efforts and all their solicitude to repress this immoral sect and defend society against a common danger ? ' However, let it be hoped that Catholic sovereign princes and the faithful generally will be roused at last to a sense of their perils and their duties. Henceforth let it be quite understood that these horrid Freemasons, one and all, are excommunicated, and that their guilt and its punishment are shared by all who ' promote or encourage them in any way.' These wolves in sheep's clothing ' are of the number of those whose society the apostle has forbidden to us, eloquently prohibiting us from saying unto them—Hail ! ' No true Catholic from this time forward must so much as say, ' How do you do ? ' to an acquaintance of the aproned fraternity. It really is not quite so clear as one could wish that there would be any particular sin in a true Catholic killing the first Freemason he meets. It is at least certain—so far as infallibility can make it—that the Freemasons are the arch-enemies of the Church, religion, law, government, truth, morality, and everything else which men count sacred, and that all the heresies, seditions, revolutions of modern times may be traced to the machinations of this thrice-accursed sect. With what stupendous perversity civilised society persists

in seeing nothing in Freemasonry but a somewhat fantastic sort of benefit society, organised for charity and good fellowship !

" This is really imbecility *in excelsis*. The force of infallible folly surely could no further go than in launching this prodigious piece of ecclesiastical thunder against a body of decent gentlemen, whose ' machinations, though they may begin (for aught we know) with a droll ceremonial which frightens raw novices half out of their wits, end in nothing more terrible than good cheer and a mutual benevolence fund. The Pope's last is certainly his best. We have had many curious allocutions in our time, but this beats them all. Serious comment on such a heap of stark, raving nonsense is impossible. The spectacle of absurdity in a towering rage, a silliness foaming at the mouth, is one that at once defies and disarms criticism. There is nothing to be said of it except that it is a pity that an ancient institution which has outlived its day cannot make a more respectable preparation for its inevitable end. The temporal power of the Papacy is justly doomed as an offence against civilisation, a wrong to Italy, and a scandal and hindrance to the very religion whose name it takes in vain ; but no chivalrous enemy can desire that it should make itself unnecessarily ridiculous. We sincerely sympathise with those multitudes of enlightened and right-minded Roman Catholics to whom it must be unutterably painful to them to pity a Pontiff whom they would fain, if possible, reverence."

The *Dublin Evening Mail* was no less scathing in its comments. A short leader in that paper said :—

" We echo in our columns to-day the last peal of

thunder from the Vatican. It is designed to frighten the Freemasons ; but it only makes known the force of the now impotent thunderer. Amid the empty sound and puerile verbiage of this allocution, a whispered confession of real motives tells the tale of the crime of Freemasonry in papal eyes : ' a false opinion may arise that the end of this society is inoffensive, and that this institution has no other end but to succour men and to aid them in adversity, and that the Church has nothing to fear from this society. Who, however, does not understand that this is far from being the truth ? What does this association of men of all religions, of all creeds, mean ? ' It is truly strange that, wrapped up as it may be in any amount of fustian, the secret design of the Vatican heart is never successfully concealed in an allocution. Nothing can be more true than that the papal power has everything to fear from every peaceful and kindly ' association of men of all religions and of all creeds.' It is true, therefore, the thunder is directed against a form of association which peculiarly tends to unite men in bonds of charity, mutual tolerance, and good will. The present allocution is, in fact, not merely a denunciation of Freemasons, but a practical comment upon the Roman Catholic reading of the divine proclamation of ' Peace on earth, goodwill to men.' Pio Nono and his Secret Consistory proclaim, according to their version : ' Peace on earth to men of goodwill,' but only to those whose will is good towards the papal system. Carried out to its logical end, the proposal ' to strike and rend,' as with a sword, ' the Masonic Society ' is an anathema against all forms of union or association between men of different

creeds—it is an edict of non-intercourse among fellow-subjects, kinsmen, friends."

The *Gloucestershire Chronicle* prophesied an early downfall of the Papacy, based upon an estimation of its apparent effete and decadent condition :—

" There are some constitutions," the writer said, " which, when about to break up through old age or some heavy infirmity, betray traces of their earlier vigour by bursting forth at times into paroxysms of passion as impotent as they are ridiculous. This seems to be the case with the Pope, who, some time ago, in a secret consistory held at Rome, delivered an allocution—or, more properly, an anathema—chiefly against the Masonic Society, and also against ' all other societies, of whatever appellation, conspiring against the Church and the civil power.' Europe is rather astounded ; it can hardly believe its eyes when the explosive document is thrown before it. Various reasons are assigned for this papal thunder in a clear sky, for the revival of absolute dictation to the governments of the world, as though the spiritual power of the Papacy were this day an acknowledged fact, in full supremacy, when the truth is it is nothing more than a feeble voice issuing from a throne both spiritually and temporarily shaken almost to dissolution.

" Some allege the Pope takes this left-handed way of administering a heavy blow to the Emperor of the French because he is about to withdraw his troops from Rome, and has also countenanced Masonry in France ; in this manner revenging the Emperor's withdrawal of his military protection and planting a spiritual thorn in the bosom of his subjects. This

has always been the subtle policy of Rome, to make mischief between sovereigns and subjects ; she scatters a few religious seeds of discord, and rejoices to set a spiritual at variance with the temporal allegiance. A small spite this, now, especially in our age ; but the allocution is full of little cat-spittings, so to speak. Again, it is said, the Archbishop of Paris stands rebuked for having attended the funeral of Marshal Lamoricière, who was formerly the Grand Master of Freemasonry in France ; also that Dr Manning, being desirous of obtaining the Pope's denial of any sympathy with Fenianism, suggested a denunciation of all secret societies, thus believing the net would be large enough to haul in the Fenians, together with Freemasons and Carbonari.

" It is said that the allocution is a sort of protest against the decline both of the faith and influence of the Church in Italy, as though the falling-off were to be traced, not to the inherent weakness and corruption of Rome herself, but to the ' perfidious nature of sectarians, who, under a fair exterior, are inflamed with a burning hatred against the religion of Christ and legitimate authority, and to have but one single thought and single end, viz. the overthrow of rights, both human and divine.' It is possible some truth may underlie every one of the motives thus suggested ; at any rate, ' Rome has spoken,' and if all the world attended to Rome's senile mutterings every Freemason would be excommunicated, in the blessed company of Fenians, Carbonari, bandits, and brigands.

" The holy horror of the Pope at Freemasonry is depicted in very strong language, with a remarkable display of ignorance and a total unconsciousness of

history. He describes it as 'that perverse society of men, vulgarly styled Masonic, which at first confined to darkness and obscurity, now comes into light for the common ruin of religion and human society.' He calls it 'a most immoral sect.' At its door he lays 'the many seditious movements, the many incendiary wars, which have set the whole of Europe in flames; as also the many bitter misfortunes which have afflicted and still afflict the Church.' He speaks tremblingly of 'clandestine meetings,' 'rigorous oaths,' an unheard-of atrocity of penalties and chastisements to be inflicted upon the perjured Mason; and he winds up with an emphatic conclusion: A Society which thus avoids the day must surely be impious and criminal.

"We could add a few more choice specimens of papal eloquence, but these are sufficient for our purpose, unless, indeed, we might be tempted to give our Masonic readers the opportunity of knowing what a disgusting, outlawed, and excommunicated set of vagabonds they really are, as seen through the infallible microscope. 'Let them well understand that those affiliated to such sects are like wolves, whom Christ our Lord prophesied would come disguised in sheep's clothing to devour the flock; let them understand they are of the number of those whose society the apostle has also forbidden to us, eloquently prohibiting us from even wishing them God-speed.'

"Now, these are truculent expressions which are sufficient to raise the hair on the head of those benevolent gentlemen—there are thousands of them—who, thinking no harm, sit down to dinner after the labours

of the Lodge are concluded, and drinking a glass of wine to all good Brethren scattered over the face of the globe, believe they are friends with the world. What a dreadful portrait has the Pope drawn of them, in revolutionary costume, eager to slay, burn, and destroy! Now, none would imagine after reading the allocution, that at the close of the eighth century the Popes conceded to the Masons of Como the exclusive monopoly of erecting churches; they were associated as a craft or brotherhood; they were invested by papal bulls with extensive privileges; they were subject only to their own laws, and were untaxed. 'The Lodges of the north' built Strasbourg and Cologne cathedrals; they were encouraged and protected by ecclesiastical authority; Europe abounds with their labours, and the marks of their secret craft are still upon the stones, just as they are Masonically accepted this day. William of Wykeham and Waynefleet, both Bishops, were Grand Masters in England; several of our own Bishops, both past and present, have been Masters of Lodges. What then becomes of the Pope's history, and of what force are his denunciations? Masonry has always remained the same; its principles are unchanged; the symbolical teachings were the same in the Como Lodges as they are this day in London; the secrets are the same; the ceremonies are identical. The simple fact is, when the Masons ceased to be working societies, and were unnecessary for building churches, Rome threw Masonry on one side, like a useless glove. More than this, Rome will never suffer any intellectual movement over which she has lost the control. But Masonry laid down the trowel and the

hod, practically, and confined itself to the speculative teaching, which was once marvellously united to every stone in the building; then the Church of Rome quarrelled with the institution because it presumed to work out a system of morality and religion upon the same foundation of revelation with the Church, but quite distinct from the Church, yet in agreement with the fundamental doctrines of the Church, at the same time not interfering with any Mason's allegiance to the Church. The cause of offence was that this was done without consulting or admitting any ecclesiastical authority. This is the secret of Rome's unmitigated hatred of Masonry; it is her insatiable desire to govern the whole machine of thought and action by priestly hands; while justice and inquisitors exist, the Pope can scarcely with a grave face inveigh against clandestine meetings, rigorous oaths, and the atrocity of penalties and chastisements! We are as certain that the monstrosities imputed by the Pope to Freemasonry are as false as that Freemasons have anything to fear from the Virgin Mary, 'to whom,' says the Pope, 'it has been granted to overthrow the enemies of the Church and monstrous errors'; or that the Pope will be 'protected by the blessed apostles, Peter and Paul,' in his crusade against Freemasonry.

"One great principle of Freemasonry is not to interfere with the peculiar religious forms of belief professed by any of its members; armed with this neutrality the Freemason will listen without hatred to the invocation of saints to come down and extinguish the institution; he will only be sorry that such an excess of mistaken zeal should be so uncharitably

exercised ; for we read in the newspapers the assemblies of Freemasons are already disturbed by ignorant Roman Catholic mobs, who are ready to back the Pope's mild language with any amount of physical assistance.

"We know a considerable amount of prejudice exists against Freemasonry even in this country, perhaps chiefly because feminine curiosity remains unsatisfied, or because an exclusive law shuts out the public. For its harmlessness and innocence we might summon the testimony of the many eminent characters in the world who have sanctioned its proceedings from manhood to old age with their countenance ; for its benevolence, we can only point to the noble charities sustained from year to year with unostentatious munificence ; for its influence we can appeal to the friendly understanding among Masons, and to their kindly offices one towards another. We are told by those who have pursued the real symbolical science of Masonry that it is a fascinating study, demanding the fullest exercise of the mental faculties ; that it applies the old scriptural system of instruction by emblem and figure to the acquisition of moral and scientific truths, which are grouped together, engage the memory and captivate the imagination. This, we believe, is the real work of Masonry, and, no doubt, where people have the requisite gifts, nothing can be more lofty or improving ; but, in the absence of such qualities, the general body of Masons is content with superficial knowledge ; the Brethren know enough to come in and out of the Lodge, they are ready with their money for any emergency ; they will give to good fellowship ; there is a freedom of thought

which delights them when they are confident they are speaking in the bosom of the family where there is no skeleton and no misinterpretation of the language used. This is the English aspect of Freemasonry —a set of open-hearted, good-humoured, charitable fellows, brimming over with benevolence, thinking no evil, somewhat mystified with signs and words, but on the whole merry and wise. How different from the Pope's idea! Slouched hats, dark clothes, daggers, manifestoes shrouded in vapour, conspirators deadly against popes, and kings, and saints, and churches."

The scathing and adverse comments were by no means limited to English newspapers. Much space could be occupied with extracts from various foreign newspapers on the Pope's allocution, but two only must suffice. *La Siècle* wrote :—

" A million of our fellow-citizens are struck with the most terrible engine which the representatives of God upon earth can dispose of. It is true they perform their ordinary business just the same as though interdicted from fire and water. The worst that can happen to them is that they cannot be sponsors if they should be asked to do so ; but this is an occasion which does not often present itself, and they may find consolation in the circumstance that it will save them the cost of comfits. What interest can the Church of Rome have in thus exposing the impotence of its spiritual chastisements and the complete indifference with which modern society hears the rumbling of the Church's thunder? What man will give up the title of Freemason, or who will hesitate to become a member of a Lodge, through fear of excommunication? The era of these papal

thunder peals has passed, and the Papacy should renounce these miserable parodies of the past which had its grandeur."

More expository from the Masonic point of view was the criticism of the *New York Reporter*, in which paper the following article appeared :—

" Freemasonry has been denounced and suspected, in consequence of its being a secret Order. Secrecy in all things, where secrecy is maintained, is not only consistent with innocence, but is also imperatively enforced by necessity, as well as demanded by every consideration of policy. The direct benefits flowing from Masonry are, of course, intended for, and should be participated in, only by its members—by those who have been regularly initiated into its mysteries and contribute to its support. They are secured by a knowledge of universal language, which is used as a test of brotherhood. This universal language (universal to Masons) is, under no circumstances, communicated to the world at large. The words and signs of it are secret ; for to communicate them would at once destroy its utility. And, strange as it may seem to the uninitiated, our Society professes to have no secrets beyond these. There is little, very little, in the Lodge to gratify the eye of the inquisitive. We do not tempt them with offers to unfold some mighty mystery ; we can impart to them no superhuman wisdom ; we possess not the elixir of life, nor the philosopher's stone, nor the spells of the Tarshun ; we cannot and do not profess to be bound by any ties but such as are consistent with our duty towards ourselves and families, our neighbours, our country, and our God.

"About the general end of Lodge transactions, every one can know as much as any of its members; but, for fear of any misapprehension on this subject, we would briefly state that nowhere are order and decorum more strictly enforced than in our Lodges; our business there is charity and brotherly communion, the admission of candidates, and the transaction of such other matters as necessarily pertain to every association. Now, all this is of such a character that it may with great propriety be kept to ourselves. We are Brothers—members of a large family—met for the purpose of transacting our own business, with which the world has no concern; and why should the world be permitted to witness its disposition? Does a needy Brother receive assistance, it is not for us to vaunt it, and it might not be agreeable to him to proclaim his wants before strangers, or to have the fact of his being relieved published; and it would certainly be impolitic and uncharitable, by publicity, to trammel the discussion of character; and how could the announcement of the rejection of candidates for our confidence be otherwise than prejudicial to us, by exciting enmity and dissatisfaction in the world. We seek not coalition with the world, made up of a thousand creeds; our objects are few, and their pursuit is quiet and secret; and we have, as Masons, naught in common with the mass of mankind. We do not meddle with politics, nor the extension of the creed by proselytism; we seek only to cultivate the social virtues among ourselves, to benefit each other by deeds of love, and indirectly to benefit the world by our own improvement."

Immediately on the publication of the allocution the following circular was addressed by the Heidelberg

Lodge Rupprecht zu den funf Rosen to its sister Lodges :—

"VENERABLE AND BELOVED BRETHREN, — Doubtless you have all taken cognisance of the Allocution addressed on the 25th September by His Holiness Pope Pius IX. to the Cardinals assembled in Rome. You know that in this address our Institution is condemned and our Catholic Brethren threatened with the excommunication of the Church. This is not the first time that the Roman Catholic Pontiff has launched his thunderbolts against our ancient Order. Clement XII. did so on 28th April 1738, and Benedict XIV. confirmed and amplified the fiat of his predecessors in the Bull of 18th March 1751. Pius VII. and Leo XII. have done likewise, and with the same want of success as deplored by the present Pope.

"These decrees of the See of Rome have no similarity with the findings of the courts of law. They originate in secret denigrations of which no notice is given to the accused. There is no public prosecution and no opportunity afforded for defence, either public or private. All guarantees for impartial jurisdiction and an unbiassed judgment are wanting. Suspicion stands for evidence, the guilt of the accused rests on conjecture, he is convicted without a hearing. Is it a matter of wonder, then, if public opinion has no confidence in such decrees and strongly deprecates them?

"The Masonic Brotherhood is an association of free men, subject to the laws of the State in which they are located, but not to any clerical authority, it being no clerical institution and adhering to no church, as such. For our federation the papal excommunication is, therefore, devoid of all binding power; but, since the

head of the Catholic Church condemns us unheard, we will, in our turn, hear and examine the motives on which he grounds his opinion.

" The first and paramount reason put forward by all Popes in justification of their edicts of condemnation is the reproach urged against us that Freemasonry unites as Brethren men of divers persuasions and religious sects, and that by this, as Benedict XIV. has it : ' the purity of the Catholic religion is contaminated.'

" The first and main grave charge of all, Brethren, let us avow it, is true and well founded. If it be a crime for men of diverse creeds to assemble in peace and harmony, and hold friendly and affectionate communications, irrespective of their religious persuasions, we own and plead guilty to this crime. It is certainly true that our institution has, from its beginning, and as it has progressed with increasing determination, professed that there are in all creeds to be found good and honourable men, well adapted to respect and love each other as Brethren. In all times Freemasonry considered as a crime and violation of humanity the persecution of man on account of his religious dissension ; indeed, every good and true Mason appreciates much more the man who acts up to his moral duty than he who merely professes the most orthodox tenets. But these doctrines, which for a long time had to be kept secret and harboured in Lodges alone, have become patent, and, in spite of all admonitions of clerical zealots, they are by this time adopted and adhered to by men of education all over the globe, and embodied in the laws of all civilised nations. Should Masonry be condemned on such

grounds, the whole civilised world and all cultivated peoples must needs participate in this condemnation.

"Thank God, a papal thunderbolt issuing from such foundation will produce no destructive effects; but it will serve to disclose the nocturnal darkness of intolerance that has procreated it—it will show the world how very backward Rome is in the moral progress of mankind.

"The second head on which the Bull of Benedict XIV. is based is the mystery in which our confederation is encircled; indeed, the mystery to which we pledge ourselves has at all times evoked much suspicion, and been a pretext for misinterpretation. But you know how many gross misunderstandings it has given rise to—unfortunately, not outside the circle of our Brotherhood only. Still, neither the doctrines nor the objects of the Craft are occult, neither its existence—nor are its adherents or their places of meeting unknown nowadays; the signs of recognition alone must remain secret, that the Brethren may the more readily distinguish each other abroad; and the internal labours of the Lodge must be private, that personal confidence may develop itself more fully, and opinions may be uttered more freely. The calm and personal action of the Confederation, and the *character and moral life* of its members, necessitate this precaution. But is it otherwise in the Catholic Church? Is Confession public or private? Are the doors of religious and monastic orders and authorities thrown open to the public during their proceedings? Has not every family, every circle of intimate friends, every social club and association secrets of its own? Perhaps, Brethren, our Lodges are somewhat too strict in this respect, in an age that

is very partial to publicity. But, surely, such timid solicitude can never be branded as a crime that bears within itself its condemnation.

" The old Masonic oath, with its commination full of grave penalties, was Benedict XIV.'s third motive for the excommunication of Freemasons, and in this also Pius IX. joins his intolerant predecessor. You are aware, Brethren, that this formula has been obsolete for a long time past, and is communicated to novices merely as a historical fact belonging to a period that no longer exists. You know that we trust more in the plain word of an honest man than in exaggerated oaths that are liable to hit up imagination and cool down reason. The third count, therefore, which was never very material, has but an illusory existence with us at the present day.

" As a fourth motive Benedict XIV. quotes the Roman law, by which all associations and corporations are declared illegal which have not obtained the previous acquiescence of the civil authority. But this has nothing to do with the right of the Church. Most civilised governments, that alone are called upon to decide in this matter, have tolerated and imposed no restrictions on the existence of our Order, before they ever recognised general liberty of association, which is not impugned by the Roman code of laws.

" The fifth motive alleged, viz. the fact of several governments having prohibited the Order—will collapse by itself. Whenever prohibitions of Freemasonry are decreed (and this is done but exceptionally) it is the duty of the Lodges to dissolve forthwith, and prove thereby their obedience to the law of the land.

" Benedict XIV. alleged as his last motive that many

wise and honest men entertain an unfavourable opinion of this Federation. Forsooth, the Pope of Rome should be the last person in the world to base a condemnation on such a ground. No doubt, there is many a wise and honest man who entertains an unfavourable opinion of religious orders and monasteries—nay, of the whole Roman hierarchy.

" Of all the counts of the charge quoted, the first alone is true and material ; but the same grounds upon which the Pope curses us constitute our highest glory in the eyes of the civilised world.

" Now, referring to the latest papal ebullition, Pius IX. complains of the inactivity of the Bishops, who, he thinks, have proved forbearing and meek in carrying out the papal excommunication, and of the Catholic sovereigns who refrained from suppressing the Association by force ; nay, he even accused heaven of having permitted such toleration on the part of the temporal rulers. His strictures on Freemasonry are far more poignant than those of his predecessors. It is true the Roman hierarchs have at no time been at a loss for expressions of violent abuse ; but the present edict of Pius IX. surpasses all former maledictions by the passionate irruptions of bile it denotes. This we must consider as a further proof of the baneful influence our worst and most uncompromising enemies, the Jesuits, have acquired over the mind and judgment of one whom we believe to be a good-natured Pope.

" Our Federation he calls a criminal sect, although no other ' crime ' but human toleration is proved against us ; and an immoral sect, though the moral law is essentially the vital principle of Freemasonry. The kindling of revolutions and desolating wars he lays at

our door, though every one is fully aware that the commotions and wars in this quarter of the globe originated in forces far different from, and more powerful than, those we commend, and though it is well known that our Association asks of every one of its adherents strict obedience to the laws of the State, that, by virtue of our constitutions, Lodges must abstain from all and every participation in the political struggles of the time, and pursue none but humane and moral objects; that our places of meeting are abodes of peace and neutral ground, the threshold of which the passions of parties are not allowed to cross. The Pope next charges us with entertaining 'growing hatred' towards the Christian religion, although we accept on principle every sincere faith, and the vast majority of Brethren profess the religion of Christ, and the moral idea revealed to the world by Christ in His life, as well as in His teachings, cannot possibly be upheld by a moral association but with admiration and veneration. He goes so far as to call us hostile to God, though our prayers are addressed to God, and the whole of our moral strength drawn from the divine and eternal source of human life.

"Let us not follow, Brethren, the example of the Roman hierarchy. Let us not return the unjust accusation. We may not oppose our malediction to the course of the Church. Let us pity the sad blindness of the venerable old man whose mind is imposed upon and misled. Let us pray Almighty and Omniscient God to destroy the phantom that has caused the fury of the Pope, and allow his mind to see simple truth, that his curse may be turned into a blessing."

In the course of an article dealing with the allocution and the letter just quoted, the *Deutsche Allgemeine Zeitung* said :—

" The Pope has delivered himself of another rude *philippica* against Freemasonry, that ' reprobate society ' and ' criminal sect ' that ' aims at nothing but reversion of religion and human society.' It is evidently useless to reason with Rome, which remains eternally the same, and we only wish to remind the Pope that to this ' reprobate society ' and ' criminal sect ' belong, amongst others, several powerful potentates—as, for example, the King of Prussia. At a time when the last remains of the power of the Pope draw nearer and nearer their final elimination, every friend of intellectual liberty and human progress may hail with delight the allocution that is calculated to accelerate and even secure such ' reversion.' "

At this time also Herr Franz Spiegelthal, Master of the Lodge Zu festen Berg an der Saale of Cable, wrote to the *Freimaurerer Zeitung* that the allocution of the Pope had caused him to secede from Roman Catholicism and join the Protestant Church ; and, he added, that many of his Catholic friends were likely to follow his example.

It may be stated here that whatever term is employed in papal documents—Bull, Allocution, or Encyclical—all possess an equal value and are equally binding on the faithful.

The Times of 19th October 1865 reported that the Freemasons of Lyons, who formed one of the most important groups of the Order, had just published a letter addressed to the Pope in reply to his allocution of 25th September. The document, it said, was an

eloquent exposition of Masonic law, which Order had for its object a search after truth, the study of universal morality, and of the arts and sciences, and the practice of doing good to others; and it considered the liberty of conscience as a right appertaining to every man, without the exclusion of any on account of creed. To those who taught that labour was a degradation or a punishment, Freemasonry replied that toil is the only means by which men can be rendered more civilised, and that such was the reason why the members when they met wore the apron, which is the emblem of their Craft. To all newcomers it offered bread and water, another emblem which signified that sobriety is a virtue and duty, and an act of personal conservation. Freemasonry, besides, meant that the family—the father, the mother, the wife, and the child—form a circle from which they cannot isolate themselves, and that it was their duty to think first of their families and afterwards of themselves.

The Freemasons of Chambery also addressed to Pope Pius IX. a letter in reply to the Pontifical Allocution of 25th September. They reproached the head of the Catholic Church with condemning those whom it was his mission to enlighten, and insisted on the greatness of the Masonic Order and its tenets.

William Arthur, in *The Pope, the Kings, and the People*, says that the Archbishop of Paris had attended the funeral of Marshal Magnan, and had given the solemn absolution while the insignia of Freemasonry were on the bier and Brethren of the condemned sect wearing the regalia were present. He continues: "As for the Freemasons, one is tempted to wish to be in their secret, for then one would possess a rough

test of papal infallibility. If they do not aim at overturning all government and expelling God from Heaven, infallibility does not carry far."

For the satisfaction of all who would possess the information, Mr Arthur thought it might freely be stated that every Freemason has to pledge himself to a belief in God, strictly to obey the moral law, to be a peaceable subject, and cheerfully to conform to the laws of the country in which he resides.

But, strange to say, there is no doubt that Pope Pius IX. was himself a Freemason. His signature still exists in the books of one of the Italian Lodges of Monte Video. Shortly after his ordination Mastai Ferretti (which was his secular name) was sent as Auditor to the Vicar-General of Chile, and at one time it was believed that he was initiated into Freemasonry in that country. When, in later years, he was appointed Apostolic Delegate in Uruguay he appeared in the Lodges as a fully qualified Freemason, and a writer in the *Libertad del Pensamiento*, a Madrid journal, in 1870, said that there was in existence in the possession of one whose name he gave (Soussingeas) a portrait of the Pope in Masonic regalia.

Quite recently, however, any doubt that may have existed on the question was put on one side by the discovery of the initiation of Pope Pius IX. into Freemasonry in the Lodge Eterna Catena of Palermo on 15th August 1839. The following is a translation from the Italian of the *Bollettino Officiale del Grande Oriente Nazionale Egiziano*:—

"Orient of Nuremburg, Lodge of Germanic Loyalty, daughter of the Grand Lodge of Bavaria, working

under constitutions emanating from the Grand Mother Lodge of the Three Globes of Berlin.

" Our archives contain, under No. 13,715, the following document, certified and authenticated in regular and required form, written in Italian, and bearing the great seal of the Grand Lodge Luce Perpetua of Naples :

" ' Masonic Lodge Eterna Catena of Palermo :

" ' We, Master Masons, dignitaries and officials of the third degree of Masonry of St John, certify in the name of the Supreme Master, who directs all, that on this, the date given below, at the hour of twelve at night, we have received in this Lodge in the form prescribed by our rituals, and with entire conformity to our constitution, the Brother Giovanni Ferretti Mastai, a native of the Pontifical States, who, having assumed the oath in the presence of all of us, declared that he did not belong to any secret society hostile to this Lodge, and who has paid the charges demanded of him.

" ' Wherefore we call upon all the Masonic Lodges of the world to recognise him and hold him as a genuine and true Mason, received in a just and perfect Lodge, and thus we regard and certify him, as a conscientious and honourable man.

" ' In testimony of the entire truth of the present document, we sign in Palermo, in the profane and civil year 1839, on the fifteenth day of the month of August.

" ' Ne varietur : Giovanni Ferretti Mastai.

" ' Matteo Chiava, Master of the Lodge.

" ' Paolo Duplessi, Secretary of the Lodge.

" ' Sisto Calano, Grand Master of the Lodge of Naples.'

"I certify to the truth of the foregoing, and that our archives contain the above document under the number indicated.

"Wilhelm von Wittelsburg, Grand Master of the Grand Lodge of Bavaria, Prince of Bavaria."

In 1874 the *Voice of Masonry* published the following item of news :—

"At the semi-annual meeting of the Grand Lodge of Masons Scottish Rite of the Orient of Palermo, Italy, on 27th March last, Pope Pius IX. was excommunicated from the Order. The decree of expulsion was published in the official Masonic paper at Cologne, Germany, and is preceded by the minute of the Lodge in which he was initiated, and is as follows :

"'A man named Mastai Ferretti, who received the baptism of Freemasonry, and solemnly pledged his love and fellowship, and who afterwards was crowned Pope and King, under the title of Pio Nino, has now cursed his former Brethren and excommunicated all members of the Order of Freemasons. Therefore, said Mastai Ferretti is herewith, by decree of the Grand Lodge of the Orient, Palermo, expelled from the Order for perjury.'

"The charges against him were first prepared in his Lodge at Palermo in 1865, and notification and copy thereof sent to him, with a request to attend the Lodge for the purpose of answering the same. To this he made no reply, and for divers reasons the charges were not pressed until he urged the Bishops of Brazil to act aggressively towards the Freemasons. Then they were pressed, and, after a regular trial, a decree of expulsion was entered and published,

the same being signed by Victor Emmanuel, King of Italy, and the Grand Master of the Orient of Italy." The king thus returned his compliments for the " major excommunication " which the Pope had sent him a few years previously " with the Pope's kind regards." " It is difficult," said the *Pall Mall Gazette* in October 1874, " to see what retort Pius IX. can make to this decree, unless, indeed, he has in reserve some still more formidable maledictory missile to launch at the Grand Lodge of the Orient. But in these days, unfortunately, a papal anathema is hardly as terrible as a Masonic decree."

In 1869 Cardinal Cullen threatened to excommunicate publicly any Roman Catholics who were found attending a Masonic ball; and the Earl of Derby, the representative of a family honoured for generations among Freemasons, speaking in the House of Lords in the debate on the Irish Church Bill, referring to this threat, remarked : " I can only say if his Excellency imagines that Freemasons of England stand on the same footing with the Carbonari and other secret societies, if he imagines that they are leagued against the throne, that it is a signal proof of the ignorance of infallibility."

On 14th March 1870, at Madrid, some Roman Catholic priests refused to perform the last sacred rites over the body of Don Enrique de Bourbon because of the presence of certain Masonic emblems on the coffin. On perceiving these the clergy, with one exception, withdrew, taking with them the paraphernalia of their religion. The one remaining priest consented to accompany the body to the cemetery, where he performed the funeral ceremony.

In 1871 a pamphlet was published by l'Abbé Joseph de Sousa Amado, entitled *Documents et Réflexions*, in which he stated that three or four Freemasons had been appointed to bishoprics. One of these, he said, was Dr Joseph Marie da Silga Torre, Archbishop of Goa, who had been initiated in the Urbionia de Coimbra Lodge. The author also complained that it was the Government's intention to present to the Holy See the names of two well-known Freemasons for consecration to the episcopacy, these being l'Abbé Emmanuel Cardoso Napoles and Dr Antoine Aires de Gouveia.

In 1873 the Jesuits, driven from most of the European countries, selected Brazil as a field for their enterprise. For a long time the Church and Freemasons had lived in peace, and the population of Pernambuco had always been recognised as a type of Christian piety. But the Bishop of the diocese, a young man of only twenty-three years of age, at the bidding of the Jesuits, attempted to enforce the Papal Bull against the Freemasons. The prelate had counted on the support of the people, but his high-handed measures turned the tide of popular feeling. The Bishop was mobbed in his own palace, and the military had to be called in to protect him.

In January 1874 the Roman Catholic Archbishop of Malines, Primate of Belgium, issued a pastoral in which he excommunicated all Freemasons in the kingdom, however exalted their position. This, notwithstanding the fact that the Constitution of Belgium guarantees freedom of conscience to all religious communities so long as they do not violate the law of the State.

In the same month, says the *Valparaiso Mail*, quoting from the *Opinion Nacionale* of Rosario :—

" The Bishop of Rio Grande excommunicated and anathematised the Freemasons of that province, cursing them in the name of God the Father, God the Son, and God the Holy Ghost, of St Peter, St Paul, and St Andrew, of all the Apostles and Disciples of Jesus Christ, of the four Evangelists, of all the Martyrs from the beginning of the world to the end of time. He cursed them all by the heavens and the earth, all the things therein, in their houses, when travelling on land and on water, in church, coming, going, eating, drinking, playing, when courting sleep, asleep, and awake, walking, riding, sitting, working, and resting. He cursed all the power of their bodies, interior and exterior, their hair, eyes, head, ears, jaws, nose, teeth, throat, shoulders, arms, legs, feet, all the joints, and finally wound up as follows : ' Curse them, Jesus Christ, Son of the Living God, with all the power of Thy Majesty, and may they be delivered up to eternal condemnation if they do not repent and confess their faults. Amen. Amen.' "

In May 1875 Pope Pius IX. sent the following letter to Monsignor Dupanloup :—

" Venerable Brother,—Salutation and Apostolic Benediction. In this war waged on all sides against the Catholic Church by the Masonic sect, your publication was most useful and opportune, especially because this sect, long secret, has now unmasked itself. It avows its designs, and in a certain country, not under the pretext of public rights, but in its own name, does guilty battle with the Church. It is useful, because the nefarious character of the sect being

known, there is no honest man who must not turn from it with horror, and perhaps many members who do not know the secret mysteries will now withdraw. What is particularly useful is the perspicacity with which you demonstrate to all attentive minds the real tendency of the taking words 'Fraternity and Equality,' which have deceived and seduced so many, and the true origin and object of the much-boasted liberties of conscience, of public worship, and of the press. After reading your work nobody can doubt that all this came from Freemasonry to overturn civil and religious order, and consequently the Church has wisely condemned those who practise and defend such liberties. It is manifest that all partisans of these liberties, albeit unknown to themselves, favour the Masonic sect, and the more honest they are the more disastrous is their support to such principles. We therefore wish you many intelligent readers, for it is no small advantage to perceive the snare, and as a pledge of divine favour and our special goodwill we give you, Venerable Brother, from the bottom of our heart, to you and your diocese, our Apostolical Benediction. In the twenty-third year of our Pontificate.—Pius IX., Pope."

In 1877, on the occasion of the anniversary of the consecration of Pope Pius IX. as Archbishop of Spoleto, the Catholics of Portugal, particularly the Michaelists, to which Order reference has been made, falling in with the practice being adopted by other countries, organised a pilgrimage to Rome. About three hundred Portuguese joined in the excursion. They were received at Rome, when, in response to an address presented to him, Pope Pius IX. said, among

other things: "You have a powerful and terrible enemy, that is violent Freemasonry, which wishes to annihilate in you all vestiges of Catholicism."

Pius IX., it may be mentioned, was looked upon by the Italian peasantry as a "jettatore." They fully believed that everything he blessed went wrong and that everything he condemned succeeded.

In 1878 Monsignor Besson, Bishop of Nismes, issued an edict forbidding the intrusion of Masonic emblems into the churches of his diocese, and ordering the priests to remove them whenever found.

CHAPTER X

ENCYCLICALS OF POPE LEO XIII

ON 20th April 1884 Pope Leo XIII. issued his famous Encyclical Letter *Humanum Genus* "To all venerable Patriarchs, Primates, Archbishops, and Bishops in the Catholic world who have grace and communion with the Apostolic See." The wording of the Letter was as follows :—

"The Human Race, after, by the malice of the devil, it had departed from God, the Creator and Giver of heavenly gifts, divided itself into two different and opposing parties, one of which assiduously combats for truth and virtue, the other for those things which are opposed to virtue and to truth. The one is the Kingdom of God on earth—that is, the Church of Jesus Christ ; those who desire to adhere to which from their soul and conducively to salvation must serve God and His only begotten Son with their whole mind and their whole will. The other is the kingdom of Satan, in whose dominion and power are all who have followed his sad example and that of our first parents. They refuse to obey divine and eternal law, and strive for many things to the neglect of God and for many against God. This twofold kingdom, like two States with contrary laws working in contrary directions, Augustine clearly saw and described, and comprehended the efficient cause of

both with subtle brevity in these words: 'Two loves have made two states: the love of self to the contempt of God has made the earthly, but the love of God to the contempt of self has made the heavenly' (*De Civ. Dei.*, lib. xiv. ch. 17).

"The one fights the other with different kinds of weapons, and battles at all times, though not always with the same ardour and fury. In our days, however, those who follow the evil one seem to conspire and strive all together under the guidance and with the help of that society of men spread all over, and solidly established, which they call Freemasons. Not dissimulating their intentions, they vie in attacking the power of God; they openly and ostensibly strive to damage the Church, with the purpose to deprive thoroughly, if possible, Christian people of the benefits brought by the Saviour Jesus Christ.

"Seeing these evils, we are compelled by charity in our soul to say often to God: 'For lo! Thy enemies have made noise; and they that hate Thee have lifted up their head. They have taken malicious counsel against Thy people, and have consulted against Thy saints. They have said: "Come and let us destroy them, so that they be not a nation"' (Ps. lxxxii. 2-4).

"In such an impending crisis, in such a great and obstinate warfare upon Christianity, it is our duty to point out the danger, exhibit the adversaries, resist as much as we can their schemes and tricks, lest those whose salvation is in our hands should perish eternally; and that the kingdom of Jesus Christ, which we have received in trust, not only may stay and remain intact, but may continue to increase all over the world by new additions.

" The Roman Pontiffs, our predecessors, watching constantly over the safety of the Christian people, early recognised this capital enemy rushing forth out of the darkness of hidden conspiracy, and, anticipating the future in their mind, gave the alarm to princes and people, that they should not be caught by deceptions and frauds.

" Clement XII. first signalised the danger in 1738, and Benedict XIV. renewed and continued his Constitution. Pius VII. followed them both ; and Leo XII., by the Apostolic Constitution—*quo graviora*—recapitulating the acts and decrees of the above Pontiffs about the manner, validated and confirmed them for ever. In the same way spoke Pius VIII., Gregory XVI., and very often Pius IX.

" The purpose and aim of the Masonic sect having been discovered from plain evidence, from the cognition of causes, its laws, rites, and commentaries having come to light and been made known by the additional depositions of the associated members, this Apostolic See denounced and openly declared that the sect of Masons is established against law and honesty, and is equally a danger to Christianity as well as to society ; and, threatening those heavy punishments which the Church uses against the guilty ones, she forbade the society, and ordered that none should give his name to it. Therefore the angry Masons, thinking that they would escape the sentence or partially destroy it by despising or calumniating, accused the Pope who made those decrees of not having made a right decree or of having overstepped moderation. They thus tried to evade the authority and the importance of the Apostolic Constitutions of Clement XII., Benedict XIV., Pius

VII., and Pius IX. But in the same society there were some who, even against their own will, acknowledged that the Roman Pontiffs had acted wisely and lawfully, according to the Catholic discipline. In this many princes and rulers of States agreed with the Popes, and either denounced Masonry to the Apostolic See or by appropriate laws condemned it as a bad thing in Holland, Austria, Switzerland, Spain, Bavaria, Savoy, and other parts of Italy.

" But the event justified the prudence of our predecessors, and this is the most important. Nay, their paternal care did not always and everywhere succeed, either because of the simulation and shrewdness of the Masons themselves, or through the inconsiderate levity of others whose duty required of them strict attention. Hence, in a century and a half the sect of Masons grew beyond expectation ; and, creeping audaciously and deceitfully among the various classes of the people, it grew to be so powerful that now it seems the only dominating power in the States. From this rapid and dangerous growth have come into the Church and into the State those evils which our predecessors had already foreseen. It has indeed come to this, that we have serious fear, not for the Church, which has a foundation too firm for men to upset it, but for those States in which this society is so powerful —or other societies of a like kind, and which show themselves to be servants and companions of Masonry.

" For these reasons, when we first succeeded in the government of the Church, we saw and felt very clearly the necessity of opposing so great an evil with the full weight of our authority. On all favourable occasions we have attacked the principal doctrines in which

the Masonic perversity appeared. By our Encyclical Letter *Quoad apostolici muneris* we attacked the errors of Socialists and Communists; by the Letter *Arcanum* we tried to explain and defend the genuine notion of domestic society, whose source and origin is in marriage; finally, by the Letter which begins *Diuturnum* we proposed a form of civil power consonant with the principles of Christian wisdom, responding to the very nature and to the welfare of people and princes.

"Now, after the example and action of our predecessors, we intend to turn our attention to the Masonic society, to its whole doctrine, to its intentions, acts, and feelings, in order to illustrate more and more this wicked force and stop the spread of this contagious disease.

"There are several sects of men which, though different in name, customs, forms, and origin, are identical in aim and sentiment with Masonry. It is the universal centre from which they all spring, and to which they all return. Although in our days these seem no longer to care to hide in darkness, but hold their meetings in the full light and under the eyes of their fellow-men and publish their journals openly, yet they deliberate and preserve the habits and customs of secret societies. Nay, there are in them many secrets which are by law carefully concealed not only from the the profane, but also from many associated, viz. the last and intimate intentions, the hidden and unknown chiefs, the hidden and secret meetings, the resolutions and methods and means by which they will be carried into execution. Hence the difference of rights and of duties among the members; hence the distinction of orders and grades and the severe discipline by which

they are ruled. The initiated must promise—nay, take an oath—that they will never, in any way or at any time, disclose their fellow-members and the emblems by which they are known, or expose their doctrines. So, by false appearance, but with the kind of simulation, the Masons chiefly strive, as once did the Manichæans, to hide and to admit no witnesses but their own. They seek skilfully hiding places, assuming the appearance of literary men or philosophers, associated for the purpose of erudition ; they have always ready on their tongues the speech of cultivated urbanity, and proclaim their charity towards the poor ; they look for the improvement of the masses, to extend the benefits of social comfort to as many of mankind as possible. These purposes, though they may be true, yet are not the only ones. Besides, those who are chosen to join the society must promise and swear to obey the leaders and teachers with great respect and trust ; to be ready to do whatever is told them, and accept death and the most horrible punishment if they disobey. In fact, some who have betrayed the secrets or disobeyed an order are punished with death so skilfully and so audaciously that the murderers escape the investigations of the police. Therefore, reason and truth show that the society of which we speak is contrary to honesty and natural justice.

" There are other and clear arguments to show this society is not in agreement with honesty. No matter how great the skill with which men conceal, it is impossible that the cause should not appear in its effects. 'A good tree cannot yield bad fruits, nor a bad tree good ones' (Matt. vii. 18). Masonry generates bad fruits mixed with great bitterness. From the evidence

above-mentioned we find its aim, which is the desire of overthrowing all the religious and social orders introduced by Christianity, and building a new one according to its taste, based on the foundation and laws of naturalism.

" What we have said or will say must be understood of Masonry in general and of all like societies, not of the individual members of the same. In their number there may be not a few who, though they are wrong in giving their names to these societies, yet are neither guilty of their crimes nor aware of the final goal which they strive to reach. Among the associations also, perhaps, some do not approve the extreme conclusions which, as emanating from common principles, it would be necessary to embrace if their deformity and vileness would not be too repulsive. Some of them are equally forced by the places and times not to go so far as they would go or others go ; and yet they are not to be considered less Masonic for that, because the Masonic alliance has to be considered not only from actions and deeds, but from general principles.

" Now it is the principle of naturalists, as the name itself indicates, that human nature and human reason in everything must be our teacher and guide. Having once settled this, they are careless of duties toward God, or they pervert them with false opinions and errors. They deny that anything has been revealed by God ; they do not admit any religious dogma and truth but what human intelligence can comprehend ; they do not allow any teacher to be believed on his official authority. Now, it being the special duty of the Catholic Church, and her duty only, to keep the doctrines received from God and the authority of

teaching with all the heavenly means necessary to salvation and preserve them integrally incorrupt, hence the attacks and rage of the enemies are turned against her.

" Now, if one watches the proceedings of the Masons, in respect of religion especially, where they are more free to do what they like, it will appear that they carry faithfully into execution the tenets of the naturalists. They work, indeed, obstinately to the end that neither the teaching nor the authority of the Church may have any influence ; and, therefore, they preach and maintain the full separation of the Church from the State. So law and government are wrested from the wholesome and divine virtue of the Catholic Church, and they want, therefore, by all means to rule States independent of the institutions and doctrines of the Church.

" To drive off the Church as a sure guide is not enough : they add persecutions and insults. Full licence is given to attack with impunity, both by words and print and teaching, the very foundations of the Catholic religion ; the rights of the Church are violated ; her divine privileges are not respected. Her action is restricted as much as possible ; and that by virtue of laws apparently not too violent, but substantially made on purpose to check her freedom. Laws odiously partial against the clergy are passed so as to reduce its number and its means. The ecclesiastical revenue is in a thousand ways tied up, and religious associations abolished and dispersed.

" But the war wages more ardently against the Apostolic See and the Roman Pontiff. He was, under a false pretext, deprived of the temporal power, the stronghold of his rights and of his freedom ; he was next reduced to an iniquitous condition, unbearable

for its numberless burdens until it has come to this, that the sectarians say openly what they had already in secret devised for a long time, viz. that the very spiritual power of the Pope ought to be taken away, and the divine institution of the Roman Pontificate ought to disappear from the world. If other arguments were needed for this, it would be sufficiently demonstrated by the testimony of many who often, in times bygone and even lately, declared it to be the real supreme aim of the Freemasons to persecute, with untamed hatred, Christianity, and that they will never rest until they see cast to the ground all religious institutions established by the Pope.

" If the sect does not openly require its members to throw away the Catholic faith, this tolerance, far from injuring the Masonic schemes, is useful to them. Because this is, first, an easy way to deceive the simple and unwise ones, and it is contributing to proselytise. By opening their gates to persons of every creed they promote, in fact, the great modern error of religious indifference and of the parity of all worships, the best way to annihilate every religion, especially the Catholic, which, being the only true one, cannot be joined with others without enormous injustice.

" But naturalists go further. Having entered, in things of greatest importance, on a way thoroughly false, through the weakness of human nature, or by the judgment of God, who punishes pride, they run to extreme errors. Thus the very truths which are known by the natural light of reason, as the existence of God, the spirituality and immortality of the soul, have no more consistence and certitude for them.

" Masonry breaks on the same rocks by no different

way. It is true, Freemasons generally admit the existence of God ; but they admit themselves that this persuasion for them is not firm, sure. They do not dissimulate that in the Masonic family the question of God is a principle of great discord ; it is even known how they lately had on this point serious disputes. It is a fact that the sect leaves to the members full liberty of thinking about God whatever they like, affirming or denying His existence. Those who boldly deny His existence are admitted as well as those who, like the Pantheists, admit God but ruin the idea of Him, retaining an absurd caricature of the divine nature, destroying its reality. Now, as soon as this supreme foundation is pulled down and upset, many natural truths must needs go down, too, as the free creations of this world, the universal government of Providence, immortality of the soul, fixture, and eternal life.

" Once having dissipated these natural principles, important practically and theoretically, it is easy to see what will become of public and private morality. We will not speak of supernatural virtues, which, without a special favour and gift of God, no one can practise nor obtain, and of which it is impossible to find a vestige in those who proudly ignore the redemption of mankind, heavenly grace, the sacraments, and eternal happiness. We speak of duties which proceed from natural honesty. Because the principles and sources of justice and morality are these: a God, creator and provident ruler of the world, the eternal law which commands respect and forbids the violation of natural order ; the supreme end of man settled a great deal above created things outside of this world. These principles once taken away by the Freemasons as by

the naturalists, immediately natural ethics has no more where to build or to rest. The only morality which Freemasons admit, and by which they would like to bring up youth, is that which they call civil and independent, or the one which ignores every religious idea. But how poor, uncertain, and variable at every breath of passion is this morality, is demonstrated by the sorrowful fruits which partially already appear. Nay, where it has been freely dominating, having banished Christian education, probity and integrity of manners go down, horrible and monstrous opinions raise their head, and crimes grow with fearful audacity. This is deplored by everybody, and by those who are compelled by evidence and yet would not like to speak so.

" Besides, as human nature is infected by original sin and more inclined to vice than to virtue, it is not possible to lead an honest life without mortifying the passions and submitting the appetites to reason. In this fight it is often necessary to despise created good, and undergo the greatest pains and sacrifices in order to preserve to conquering reason its own empire. But naturalists and Masons, rejecting divine revelation, deny original sin, and do not acknowledge that our free will is weakened and bent to evil. To the contrary, exaggerating the strength and excellency of nature, and settling in her the principles and unique rule of justice, they cannot even imagine how, in order to counteract its motions and moderate its appetites, continuous efforts are needed and the greatest constancy. This is the reason why we see so many enticements offered to the passions ; journals and reviews without any shame ; theatrical plays thoroughly dishonest ; the liberal arts cultivated according to the principles of an impudent

realism, and delicate living promoted by the most refined inventions ; in a word, all the enticements apt to seduce or weaken virtue carefully practised—things highly to blame, yet becoming the theories of those who take away from men heavenly goods, and put all happiness in transitory things and bind it to earth.

" What we have said may be confirmed by things of which it is not easy to think or to speak. As these shrewd and malicious men do not find more servility and docility than in souls already broken and subdued by the tyranny of the passions, there have been in the Masonic sect some who openly said and proposed that the multitudes should be urged by all means and artifice into licence, so that they should afterwards become an easy instrument for the most daring enterprise.

" For domestic society the doctrine of almost all naturalists is that marriage is only a civil contract, and may be lawfully broken by the will of the contracting parties ; the State has power over the matrimonial bond. In the education of the children no religion must be applied, and when grown up every one will select that which he likes.

" Now Freemasons accept these principles without restriction ; and not only do they accept them, but they endeavour to act so to bring them into moral and practical life. In many countries which are professedly Catholic, marriages not celebrated in the civil form are considered null ; elsewhere laws allow divorce. In other places everything is done in order to have it permitted. So the nature of marriage will be soon changed and reduced to a temporary union, which can be done and undone at pleasure.

"The sect of the Masons aims unanimously and steadily also at the possession of the education of children. They understand that a tender age is easily bent, and that there is no more useful way of preparing for the State such citizens as they wish. Hence, in the instruction and education of children, they do not leave to the ministers of the Church any part either in directing or watching them. In many places they have gone so far that children's education is all in the hands of laymen; and from moral teaching every idea is banished of those holy and great duties which bind together man and God.

"The principles of social science follow. Here naturalists teach that men have all the same rights, and are perfectly equal in condition; that every man is naturally independent; that no one has a right to command others; that it is tyranny to keep men subject to any other authority than that which emanates from themselves. Hence the people are sovereign; those who rule over have no authority but by the commission and concession of the people; so that they can be deposed, willing or unwilling, according to the wishes of the people. The origin of all rights and civil duties is in the people or in the State, which is ruled according to the new principles of liberty. The State must be godless; no reason why one religion ought to be preferred to another; all to be held in the same esteem.

"Now it is well known that Freemasons approve these maxims, and that they wish to see governments shaped on this pattern and model needs no demonstration. It is a long time, indeed, that they have worked with all their strength and power openly for

this, making thus an easy way for those, not a few, more audacious and bold in evil, who meditate the communion and equality of all goods after having swept away from the world every distinction of social goods and conditions.

" From these few hints it is easy to understand what is the Masonic sect and what it wants. Its tenets contradict so evidently human reason that nothing can be more perverted. The desire of destroying the religion and Church established by God, with the promise of immortal life, to try to revive, after eighteen centuries, the manners and institutions of paganism, is great foolishness and bold impiety. No less horrible or unbearable is it to repudiate the gifts granted through His adversaries. In this foolish and ferocious attempt, one recognises that untamed hatred and rage of revenge kindled against Jesus Christ in the heart of Satan.

" The other attempt in which the Masons work so much, viz. to pull down the foundations of morality, and become co-operators of those who, like brutes, would see that become lawful which they like, is nothing but to urge mankind into the most abject and ignominious degradation.

" This evil is aggravated by the dangers which threaten domestic and civil society. As we have at other times explained, there is in marriage, through the unanimous consent of nations and of ages, a sacred and religious character ; and by divine law the conjugal union is indissoluble. Now, if this union is dissolved, if divorce is juridically permitted, confusion and discord must inevitably enter the domestic sanctuary, and woman will lose her dignity, and the children every security of their own welfare.

"That the State ought to profess religious indifference and neglect God in ruling society, as if God did not exist, is a foolishness unknown to the very heathen, who had so deeply rooted in their mind and in their heart, not only the idea of God, but the necessity also of public worship, that they supposed it to be easier to find a city without any foundation than without any God. And really human society, from which nature has made us, was instituted by God, the author of the same nature, and from Him emanates, as from its source and principle, all this everlasting abundance of numberless goods. As, then, the voice of nature tells us to worship God with religious piety, because we have received from him life and the goods which accompany life, so, for the same reasons, people and States must do the same. Therefore, those who want to free society from any religious duty are not only unjust but unwise and absurd.

" Once grant that men through God's will are born for civil society, and that sovereign power is so strictly necessary to society that when this fails society necessarily collapses, it follows that the right of command emanates from the same principle from which society itself emanates : hence the reason why the minister of God is invested with such authority. Therefore, so far as it is required from the end and nature of human society, one must obey lawful authority as we would obey the authority of God, supreme ruler of the universe ; and it is a capital error to grant to the people the full power of shaking off at their own will the yoke of obedience.

" Considering their common origin and nature, the supreme end proposed to every one, and the right and

duties emanating from it, men no doubt are all equal. But it is impossible to find in them equal capacity, and as through bodily or intellectual strength one differs from others, and the variety of customs, inclinations, and personal qualities are so great, it is absurd to pretend to mix and unify all this and bring in the order of civil life a rigorous and absolute equality. As the perfect constitution of the human body results from the union and harmony of different parts, which differ in form and uses, but united and each in his own place form an organism beautiful, strong, useful, and necessary to life, so in the State there is an infinite variety of individuals who compose it. If these, all equalised, were to live each according to his own whim, it would result in a city monstrous and ugly ; whereas if distinct in harmony, in degrees of offices, or inclinations, of arts, they co-operate together to the common good, they will offer the image of a city well harmonised and conformed to nature.

" The turbulent errors which we have mentioned must inspire governments with fear ; in fact, suppose the fear of God in life and respect for divine laws to be despised, the authority of the rulers allowed and authorised would be destroyed, rebellion would be left free to popular passions, and universal revolution and subversion must necessarily come. This subversive revolution is the deliberate aim and open purpose of the numerous communistic and socialistic associations. The Masonic sect has no reason to call itself foreign to their purpose, because Masons promote their designs and have with them common capital principles. If the extreme consequences are not everywhere reached in fact, it is not the merit of the sect, nor owing to the

will of the members, but of that divine religion which cannot be extinguished, and of the most select part of society, which, refusing to obey secret societies, resists strenuously their immoderate efforts.

" May Heaven grant that universally from the fruits we may judge the root, and from impending evil and threatening dangers we may know the bad seed. We have to fight a shrewd enemy, who, cajoling peoples and kings, deceives them all with false promises and fine flattery.

" Freemasons, insinuating themselves under pretence of friendship into the hearts of princes, aim to have them powerful aids and accomplices to overcome Christianity, and in order to excite them more actively, they calumniate the Church as the enemy of royal privileges and power. Having thus become confident and sure, they get great influence in the government of States, resolve yet to shake the foundations of the thrones, and persecute, calumniate, or banish those sovereigns who refuse to rule as they desire.

" By these arts flattering the people, they deceive them. Proclaiming all the time public prosperity and liberty ; making multitudes believe that the Church is the cause of the iniquitous servitude and misery in which they are suffering, they deceive people and urge on the masses craving for new things against both powers. It is, however, true that the expectation of hoped-for advantages is greater than the reality ; and poor people, more and more oppressed, see in their misery those comforts vanish which they might easily and abundantly find in organised Christian society. But the punishment of the proud, who rebel against the order established by the providence of God, is that

they find oppression and misery exactly where they expected prosperity according to their desire.

" Now, if the Church commands us to obey before all God, the Lord of everything, it would be an injurious calumny to believe her the enemy of the power of princes and a usurper of their rights. She wishes, on the contrary, that what is due to civil power may be given to it conscientiously. To recognise, as she does, the divine right of command, concedes great dignity to civil power, and contributes to conciliate the respect and love of subjects. A friend of peace and the mother of concord, she embraces all with motherly love, intending only to do good to men. She teaches that justice must be united with clemency, equality with command, law with moderation, and to respect every right, maintain order and public tranquillity, relieve as much as possible public and private miseries.

" To use the words of St Augustine, ' They believe, or want to make believe, that the doctrine of Gospel is not useful to society, because they wish that the State shall rest, not on the solid foundation of virtue, but on impunity of vice.' It is, therefore, more according to civil wisdom, and more necessary to universal welfare, that princes and peoples, instead of joining the Freemasons against the Church, should unite with the Church to resist the Freemasons' attacks.

" At all events, in the presence of such a great evil, already too much spread, it is our duty, venerable brethren, to find a remedy. And as we know that in the virtue of divine religion, the more hated by Masons as it is the more feared, chiefly consists the best and most solid of efficient remedy, we think that against

the common enemy one must have recourse to this wholesome strength.

" We, by our authority, ratify and confirm all things which the Roman Pontiffs, our predecessors, have ordered to check the purposes and stop the efforts of the Masonic sect, and all these which they establish to keep off or withdraw the faithful from such societies. And here, trusting greatly to the goodwill of the faithful, we pray and entreat each of them, as they love their own salvation, to make it a duty of conscience not to depart from what has been on this point prescribed by the Apostolic See.

" We entreat and pray you, venerable brethren, who co-operate with us, to root out this poison, which spreads widely among the nations. It is your duty to defend the glory of God and the salvation of souls. Keeping before your eyes these two ends, you shall lack neither in courage nor in fortitude. To judge which may be the more efficacious means to overcome difficulties and obstacles belongs to your prudence. Yet as we find it agreeable to our ministry to point out some of the most useful means, the first thing to do is to strip from the Masonic sect its mask and show it as it is, teaching orally and by pastoral letters the people about the frauds used by these societies to flatter and entice, the perversity of its doctrines, and the dishonesty of its works. As our predecessors have many times declared, those who love the Catholic faith and their salvation must be sure that they cannot give their names for any reason to the Masonic sect without sin. Let no one believe a simulated honesty. It may seem to some that Masons never impose anything openly contrary to faith or to morals, but as the

scope and nature is essentially bad in these sects, it is not allowed to give one's name to them or to help them in any way.

" It is also necessary, with assiduous sermons and exhortations, to arouse in the people love and zeal for religious instruction. We recommend, therefore, that by appropriate declarations, orally and in writing, the fundamental principles of those truths may be explained in which Christian wisdom is entertained. It is only thus that minds can be cured by instruction and warned against the various forms of error and vice, and the various enticements, especially in this great freedom of writing and great desire of learning.

" It is a laborious work, indeed, in which you will have associated and companioned your clergy, if properly trained and taught by your zeal. But such a beautiful and important cause requires the co-operating industry of those laymen who unite doctrine and probity with the love of religion and of their country. With the united strength of these two orders endeavour, dear brethren, that men may know and love the Church, because the more their love and knowledge of the Church grows the more they will abhor and fly from secret societies.

" Therefore, availing ourselves of this present occasion, we remind you of the necessity of promoting and protecting the Third Order of St Francis, whose rules, with prudent indulgence, we lately mitigated. According to the spirit of its institution, it intends only to draw men to imitate Jesus Christ, to love the Church, and to practise all Christian virtues, and therefore it will prove useful to extinguish the contagion of sects.

" May it grow more and more, this holy congregation, from which, among others, can be expected also this precious fruit of bringing minds back to liberty, fraternity, and equality ; not those which are the dream of the Masonic sect, but which Jesus Christ brought into this world and Francis revived. The liberty, we say, of the children of God which frees from the servitude of Satan and from the passions, the worst tyrants ; the fraternity which emanates from God, the Father and Creator of all ; the equality established on justice and charity, which does not destroy among men every difference, but which, from variety of life, offices, and inclinations, makes that accord and harmony which is exacted by nature for the utility and dignity of civil society.

" Thirdly, there is an institution wisely created by our forefathers, and by lapse of time abandoned, which in our days can be used as a model and form for something like it. We mean the colleges or corporations of arts and trades associated under the guidance of religion to defend interests and manners, which colleges, in long use and experience, were of great advantage to our fathers, and will be more and more useful to our age, because they are suited to break the power of the sects. Poor working men, for besides their condition, deserving charity and relief, they are particularly exposed to the seductions of the fraudulent and deceivers. They must, therefore, be helped with the greatest generosity, and invited to good societies that they may not be dragged into bad ones. For this reason we would like very much to see everywhere arise, fit for the new times, under the auspices and patronage of the Bishops, these

associations for the benefit of the people. It gives us a great pleasure to see them already established in many places, together with the Catholic patronages ; two institutions which aim to help the honest class of working-men, and to help and protect their families, their children, and keep in them, with the integrity of manners, love of piety, and knowledge of religion.

" Here we cannot keep silence concerning the society of St Vincent de Paul, celebrated for the spectacle and example offered and so well deserving of the poor. The works and intentions of that society are well known. It is all for the succour and help of the suffering and poor, encouraging them with wonderful tact and that modesty which the less showy the more is fit for the exercise of Christian charity and the relief of human miseries.

" Fourthly, in order more easily to reach the end, we recommend to your faith and watchfulness the youth, the hope of civil society. In the good education of the same, place a great part of your care. Never believe you have watched or done enough in keeping youth from those masters from whom the contagious breath of the sect is to be feared. Insist that parents and spiritual directors, in teaching the catechism, may never cease to admonish appropriately children and pupils of the wicked nature of these sects, that they may also learn in time the various fraudulent arts which their propagators use to entice people. Those who prepare children for first communion will do well if they will persuade them to promise not to give their names to any society without asking their parents' or their pastor's or their confessor's advice.

"But we understand how our common labour would not be sufficient to outroot this dangerous seed from the field of the Lord, if the Heavenly Master of the vineyard is not to this effect granting to us His generous help. We must, then, implore His powerful aid with anxious fervour equal to the gravity of the danger and to the greatness of the need. Inebriated by its prosperous success, Masonry is insolent, and seems to have no more limits to its pertinacity. Its sectaries bound by an iniquitous alliance and secret unity of purpose, they go on hand in hand and encourage each other to dare more and more for evil. Such a strong assault requires a strong defence. We mean that all the good must unite in a great society of action and prayers. We ask from them, therefore, two things: On one hand, that, unanimously and in thick ranks, they resist immovably the growing impetus of the sects; on the other, that, raising their hands with many sighs to God, they implore that Christianity may grow vigorous; that the Church may recover her necessary liberty; that wanderers may come again to salvation; that errors give place to truth, and vice to virtue.

"Let us invoke for this purpose the mediation of Mary, the Virgin Mother of God, that against the impious sects in which one sees clearly revived the contumacious pride, the untamed perfidy, the simulating shrewdness of Satan, she may show her power, she who triumphed over him since the first conception.

"Let us pray also to St Michael, the prince of the angelic army, conqueror of the infernal enemy; St Joseph, spouse of the most Saintly Virgin, heavenly

and wholesome patron of the Catholic Church; the great Apostles Peter and Paul, propagators and defenders of the Christian faith. Through their patronage and the perseverance of common prayers let us hope that God will condescend piously to help human society threatened by so many dangers.

"Given at Rome, near St Peter, the 20th of April 1884, the seventh year of our pontificate.

"LEO, PP. XIII."

The Bishop of Ascalon, Vicar-Apostolic of Bombay, in promulgating the Encyclical Letter, said :—

"In the performance of their duty, the parish priests and confessors must not admit as valid or reasonable the common excuse that Freemasonry in India and England aims at nothing but social amusement, mutual advancement, and charitable benevolence. Such objects require neither a terrible oath of secrecy nor an elaborate system and scale of numerous Degrees, nor a connection with the Masonic Lodges of other countries, about whose anti-Christian, anti-social, and revolutionary character and aim no doubt or further concealment is possible. The Masonic Lodges all over the world are firmly knitted and bound together in solidarity. If all of them share in the pleasure of a triumph achieved by a particular Lodge, or by the Lodges of a particular country, all must likewise submit to the stigma of an anti-Christian, anti-social, and revolutionary sect, as which Freemasonry is in many countries already openly known, and even unblushingly confessed by its own adepts."

It goes without saying that the Jesuits proclaimed against Freemasonry the same anathemas as the heads

of the Roman Church, and this is demonstrated by the following circular-letter signed by Vincent Ficarelli, Provincial of the Jesuits in Portugal, which was sent in 1884 to all the houses of that Society in that country :—

" Reverend Fathers and very dear Brethren,—The Peace of Christ be with you. The Very Reverend Father Vicar-General, hastening to the appeal made by the Holy Father to all Catholics to combat secret societies, has addressed to all the Society an Encyclical Letter, in which he invites all his children to take part in this glorious campaign.

" Indeed, says the Reverend Father Vicar, it is not sufficient to read but once that admirable Encyclical *Humanum Genus*, but it is necessary that it be meditated upon with attention in order firmly to impress upon the mind what is contained in the same, and this up to a certain point is what concerns this letter. That also is why I wish all those to whom this has reference shall not remain content with hearing it read in the refectory, but that they shall consider it attentively and strive well to make it take a firm grip of their minds.

" It is a question of combating the most terrible enemy of the Church, which, boasting in the victories obtained up to the present, believes itself to be altogether the conqueror, and proclaims that nothing further can come into opposition with its dark designs. To us, as obedient children, it should suffice to enlist courageously in the fight, knowing what is the will of the Vicar of Jesus Christ, whom Divine Providence has given to us as father, mother, and guide of our actions. Having therefore courage, and with the cry

'God wills it,' let us hasten to enlist in this glorious crusade.

"It is a question of agreement with the Sovereign Pontiff, and all good men will attend to us. Let all, in obedience to the voice of Leo XIII., take up arms against the common enemy. Let not the difficulties discourage us: such do not lessen the zeal of our enemies. Let us count on the blessing of God and go forward.

"We must all contribute to the success of the enterprise. Let confessors and spiritual directors, particularly of young men, by their counsels and opportune remonstrances, endeavour to form the minds of their penitents and pupils by insinuating the principles of the Faith and of the Christian philosophy, by opposing the doctrine of naturalism professed by this abominable sect. Let preachers and writers profit by every prudent opportunity by attacking directly or indirectly the secret societies and combating their doctrines. Guided always by obedience and prudence, let none lose a single opportunity of causing hatred to Freemasonry, in conversations and in private letters, in religious instructions and sermons, in the exercise of the clergy and others of the faithful, in missions and particularly in colleges, let us seek seriously to counteract its deleterious action.

"Let us exert ourselves to warn our pupils against the manœuvres of Freemasonry, making them to see its abominable character, in order that they may detest it as much as it deserves. Let us have a particular care of Confraternities, particularly those composed of men and attached to our Society, by opposing those

diabolical societies and contrasting them with our own, where the Gospel maxims are inculcated unceasingly, and thus we shall introduce, or, rather, engrave by degrees in the hearts of our members the mind of Jesus Christ and the love of the Christian virtues.

" It is for the Superiors to direct these movements, that the excessive zeal of the indiscreet may be put down, and the valour of the more indolent stimulated, in order that prudence may not be relaxed nor courage reach to indiscretion and temerity.

" I desire that this letter, in which I have sought to do my utmost to assemble the principal ideas of the Encyclical Letter of our Reverend Father Vicar-General, should come to the knowledge of all, and in order that it may produce the good which I desire let us invoke the wisdom and the grace of the Holy Spirit.

(Father) " VINCENT FICARELLI, S.J.

" LISBON, 15*th July* 1884."

In accordance with the commands of the Provincial, the Jesuits compelled their followers before entering the Congregation of the Holy Virgin to make the following declaration :—

" Obeying with a filial love the authority of the Vicar of Jesus Christ, clearly expressed in the Encyclical *Humanum Genus* by His Holiness, Leo XIII., who, as well as the Sovereign Pontiffs, his predecessors, has frequently condemned Freemasonry and all other secret societies, I undertake and promise never to enrol myself in any one of these sects, no matter by what name it may be called. On the contrary, I will

valiantly combat, always and everywhere, its traditions, doctrines, and influence. So help me God."

This oath, it must be remembered, was frequently taken by young children.

An Encyclical Letter to the Bishops of Italy, entitled *Ab Apostolici*, was issued by Pope Leo XIII. on 15th October 1890, in which he said :—

" It is needless now to put the Masonic sects upon their trial. They are already judged; their ends, their means, their doctrines, and their actions are all known with indisputable certainty. Possessed by the spirit of Satan, whose instrument they are, they burn, like him, with a deadly and implacable hatred of Jesus Christ and of His work ; and they endeavour by every means to overthrow and fetter it. . . . It is more than ever clear that the ruling idea which, as far as religion is concerned, controls the course of public affairs in Italy, is the realisation of the Masonic programme. We see how much has already been realised ; we know how much still remains to be done ; and we can foresee with certainty that, so long as the destinies of Italy are in the hands of sectarian rulers or of men subject to the sects, the realisation of the programme will be pressed on, more or less rapidly according to circumstances, unto its complete development. The action of the sects is at present directed to attain the following objects, according to the votes and resolutions passed in their most important assemblies, votes and resolutions inspired throughout by a deadly hatred of the Church : The abolition in the schools of every kind of religious instruction, and the founding of institutions in which even girls are to be withdrawn from all clerical influence

whatever it may be; because the State, which ought to be absolutely atheistic, has the inalienable right and duty to form the heart and the spirit of its citizens, and no school should exist apart from its inspiration and control. The rigorous application of all laws now in force, which aim at securing the absolute independence of civil society from clerical influence. The strict observance of laws suppressing religious corporations, and the employment of means to make them effectual. The regulation of all ecclesiastical property, starting from the principle that its ownership belongs to the State, and its administration to the civil power. The exclusion of every Catholic or clerical element from all public administrations, from pious works, hospitals, and schools, from the councils which govern the doctrines of the country, from academical and other unions, from companies, committees, and families, the exclusion from everything everywhere, and for ever. Instead, the Masonic influence is to make itself felt in all the circumstances of social life, and to become master and controller of everything. Hereby the way will be smoothed towards the abolition of the Papacy; Italy will thus be free from its implacable and deadly enemy; and Rome which, in the past, was the centre of universal theocracy, will, in the future, be the centre of universal secularisation, once the mocking charity of human liberty is to be proclaimed in the face of the world. Such are the atheistic declarations, aspirations, and resolutions of Freemasons or of their assemblies."

On Christmas Day 1891 Pope Leo XIII. issued another Encyclical Letter, one clause of which ran as follows :—

"Permit us, then, in addressing you, to point to Masonry as the enemy at once of God, the Church, and our country. Since we are dealing with a sect which has spread itself everywhere, it is not enough to be on the defensive towards it, but we must go courageously into the arena and meet it, as you will do, dear children, by opposing press to press, school to school, association to association, congress to congress, action to action."

An ancient saying is that often-misquoted one—*De mortuis nil nisi bonum*—but it is a remarkable fact that when attacking a system or creed the opponents will, not infrequently, commit themselves to the most outrageous statements, and still persevere in them even when their falsity has been proved most conclusively. This is particularly the case with Protestant critics of the Roman system. Certainly this feature is not met with so frequently among Catholic apologists, but that it is not unknown may be proved from the statement in the next paragraph.

Lecturing at the Hampstead Town Hall in March 1898, the late Dr Luke Rivington said that anyone acquainted with the history of Italy achieving her unity could only blush if he had a spark of Christian feeling in him. It was only during the last few years, since we had seen the letters of Garibaldi, that we had become aware of the iniquity, the disgrace, and the positive barbarism of all that matter, and of the awful disgraceful lies told by the Freemasons of Italy. There was no nation at that moment so trodden down by oppression and tyranny as the Italian poor. As one who had mixed among them he knew how heavily they were taxed. As one who had been a Mason, he could say that most

of them believed, and he among the number, that once when Crispi was admitted to a certain Degree he began to worship the devil himself. The whole state of Italy was something so perfectly awful that most people felt they were on the verge of a revolution. They had succeeded in introducing secular education for a whole generation, and they had no right to speak of a nation as being in the undisputed possession of the Catholic Church when, as a matter of fact, Freemasonry had got into that country. Freemasonry was a secret society which walked in darkness, and had put in its programme secular education in order to destroy religion. . . . So far as history went, when the Catholic Church had perfect possession of a nation, then that nation rose to the top. That was the case with Spain. It was the leading power of Europe. The Freemasons had not got there then, and so long as the Catholic Church had possession of a nation, so long it would find its way upwards and upwards. Dismiss the Freemasons and bring back the Pope and they would have the best governor in the whole of Europe.

The foregoing is taken from a Roman Catholic newspaper report of the lecture, published in the following week, but the outrageous statements made therein do not appear to have been brought to the notice of the Masonic press at that date. Otherwise it is certain that a challenge would have been issued to Dr Luke Rivington, member of the Craft of Freemasonry though he may have been at an earlier date, to have proved the statements made. At any rate, the opposing statement may here be made in issue—that in no Degree in Freemasonry recognised by the United Grand Lodge of

England, or in any other of the Jurisdictions with which she is in communion, will there be found anything approaching to the worship of the devil, nor is there a single Degree into which anyone can be admitted and remain a member who does not acknowledge and maintain, without equivocation, his sole dependence upon that One Great, Supreme Power—God, the Almighty Creator and Preserver of Mankind.

Dr Luke Rivington was initiated in the Apollo University Lodge, No. 357, Oxford, in 1857, before he was ordained as a clergyman of the Church of England, but he never made any advance in the Craft. His secession to Rome in 1888 caused some sensation among his many friends, as he had always been a staunch supporter of the Anglican claims, and in 1883 had carried on a spirited controversy with Dr Meurin, Roman Catholic Bishop of Bombay, as his opponent.

The late Cardinal Vaughan was one of the most affable of men, who seldom—in contrast with other members of his family—entered the public arena of verbal conflict and discussion. His knowledge of Freemasonry must have been extremely limited, even for one outside the Order, to imagine that the Third Order of St Francis, admirable organisation though it may be, could ever rise to the equal of the Craft of Freemasonry. But, on one occasion, the Cardinal wrote in one of his pastoral letters :—

" Who, when he beholds the enemies of Christianity leaguing together in a world-wide Freemasonry, in order to attain by combination that which they feel they could never otherwise achieve—who will not at once admit the wisdom of founding the Third Order of St Francis, which binds devout Christians together in

every part of the world in a holy confederacy, having for its sole object the service of God and the conversion and reformation of society."

Yet another Pastoral Letter, entitled *Annum ingressi*, was issued by Pope Leo XIII. on 18th March 1902, which may be regarded as complimentary to Freemasonry, inasmuch as if the Craft had not made rapid and increasing strides there would not have been the need for these frequent diatribes. Referring to the charges of political ambition brought against the Church in France and Italy, the Pope said :—

" It is then, assuredly, with a perverse intention, that accusations such as these are hurled against the Church. A pernicious and disloyal task this, in the pursuit of which the leading part is taken by a certain secret sect, which, for many years past, society has carried in its alliance, and which, like the germ of mortal disease, saps its health, its fruitfulness, its very life. An enduring personification of revolutionary principles, it constitutes a kind of perverted society, whose object is to exercise a hidden suzerainty over recognised society, and the very reason of whose being is nothing else than to wage war against God and against His Church. It is needless to name it, for by these characteristics everyone must have recognised that we mean Freemasonry, of which we spoke in express terms in our Encyclical *Humanum Genus* of the 20th April 1894, wherein we denounced its destructive tendencies, its erroneous doctrines, its wicked work. Embracing, as it does, in its vast net almost all the nations, and allying itself with other sects which it sets in motion by means of hidden springs, first attracting and then keeping its hold on its members by means

of the advantages which it secures to them, binding Governments to its purposes, now by promises, now by threats, this sect has succeeded in permeating all classes of society. It forms a kind of invisible and irresponsible state within the legitimate State. Filled with the spirit of Satan, who, as the apostle tells us, knows how, on occasion, to transform himself into an angel of light (2 Cor. xi. 14), it puts prominently forward a humanitarian programme, but, in fact, it sacrifices everything to its sectarian designs. It pretends that it has no political aim, but, in truth, it exercises a profound influence over the legislative and administrative life of States. And whereas, in words it professes respect for authority and even for religion, its ultimate purpose (as appears from its own constitutions) is a limitation of the sovereign power and of the priesthood, in which it professes to see enemies of liberty.

" Now, it becomes daily more manifest that to the instigation and active consultants of this sect must, in great measure, be ascribed the continual vexations wherewith the Church is harassed and the renewed attacks which have, quite recently, been made upon her. For the simultaneousness of the assaults which have been delivered, the suddenness of the persecution which has broken out in these last days, like a storm in a clear sky—that is to say, without any cause proportioned to the effect produced ; the uniformity of the preparations carried out by means of attacks in the press, in public meetings, and in theatrical representations ; the employment in every country of the same arms, namely, calumnies and popular risings—all these unmistakably betoken an identity of purpose and

a word of command which is issued from one only centre of direction. This, indeed, is a mere episode in a preconcerted plan of campaign, which is translating itself into action on a stage that grows ever wider and wider, in order to multiply the ruinous consequences which we have heretofore enumerated. Its very purpose is first to restrict and afterwards entirely to abolish religious education, and thereby to bring up generations of unbelievers or indifferentists ; to combat, by means of the daily press, the morality of the Church ; to ridicule her practices and to prevent her sacred festivals.

" Nothing is more natural, then, that the Catholic priesthood, whose mission is no other than that of preaching religion and administering the sacraments, should be attacked with special fury. Having chosen the priesthood as an object to be aimed at, this sect seeks to diminish in the eyes of the people its prestige and authority. Already, with a boldness which increases hourly and in proportion to the impunity which it believes itself to have secured, it puts a malign interpretation on all the acts of the clergy ; it mistrusts them on the slightest pretext, and harasses them with the basest charges. And these fresh injuries are added to those under which the clergy already suffer, in spite of the tribute which it must pay to military service, a serious obstacle to the preparation of its members for the priesthood, as well as the consequences of the confiscation of the patrimony of the Church, which the faithful, out of their pious generosity, had voluntarily created."

In August 1910 Monsignor Archambault, Bishop of Joliette, Quebec, announced that in his diocese the

Church would refuse the sacraments of death and burial in consecrated ground to all Freemasons. He threatened also to denounce them from the pulpit and to ask the faithful to vote against them in all elections.

In October 1913 Pope Pius X. recommended to the League of the Sacred Heart, as the intention of the members for the month, the battle against Freemasonry. A Roman Catholic newspaper announcing the fact said :—

" In offering to the associates of the League of the Sacred Heart, and thereby to the entire Catholic world, the battle against Freemasonry as the primal intention of their prayers and practices for October, Pope Pius X. is in unison with all his predecessors, from Clement XII. in 1738 to Pope Leo XIII. in 1890, who condemned Freemasonry as anti-Catholic, anti-Christian, and immoral, and pronounced excommunication against Catholics who should enter it.

" This alone is proof sufficient that Masonry is to be avoided and combated as a thing essentially evil; yet it has cunningly persuaded many that its object is merely social and fraternal, and a large number of ' outer ' Masons in English-speaking countries are kept ignorant of its real designs."

In 1913, at the German Catholic Congress in Berlin, the Bishop of Luxemburg observed that the law of Freemasonry was deceit, and its god the devil.

In 1916, in the course of an address at the fourth annual meeting of the Australian Catholic Federation at Melbourne, Archbishop Mannix said :—

" I wish that the federation could boast in its report

that it had at some point met, unmasked, and overthrown the most insidious enemy of God and country —the Freemason Brotherhood. Catholics who know Australian life better than I can pretend to know it, assure me that the sinister influence of that body is felt at every turn—in politics, in trade, in commerce, in the professions. From the making of a law and the shaping of a policy to the letting of a contract and the hiring of a wharf labourer, the secret grip of the Brotherhood makes itself felt, and not for the common good, but for the exclusive good of the Freemasons. Already in this young democratic country we have, apparently, this secret aristocracy fastened upon the neck of Australia, a huge tumour, feeding upon the very vitals, the blood, and the life of the country. The Prime Minister recently used strong language about those whom he described as parasites upon the Labour Party. He is a strong man and a man of courage. I wish that he felt himself free enough and strong enough to deal with those that are, not parasites upon any one party, but who are poisoning the public life of all parties, who are strangling honesty in commerce, and who are battening not on a party, but on the Australian nation. If the Federation could only unmask some of the Brethren it would be helping to purify Australian life. Perhaps, for a small beginning, the Federation might make a list of the Freemasons who sit as Federal or State members. The list should have great interest for all democratic Australians at election times. For I have no doubt that the secret understandings among the Masonic Brethren would explain much that is done behind the backs and against the will of the people."

This statement is quoted only as a sample of the many utterances of Catholic priests and prelates, who cannot know what they are talking about. Certainly no credence need be placed in this particular utterance, which is wholly devoid of foundation.

CHAPTER XI

THE GRAND ORIENT OF FRANCE

ROMAN Catholic ideas with regard to Freemasonry are so fantastical as frequently to raise a smile, and not infrequently to cause laughter among those who are more accurately informed. Many suggestions have been put forth by " experts " as to the origin of the Craft. Monsignor Dillon, in his *War of Antichrist with the Church*, is persuaded that Freemasonry was first elaborated by Faustus, " the nephew of the too celebrated Lælius Socinus, the heresiarch and founder of the sect of the Unitarians." Lea, in his work on the Inquisition, quotes l'Abbé Davin, who assures us that " Jansenism is the masterpiece of the powers of evil and that it has become, in the form of Masonry, the most formidable of secret societies organised for the destruction of the Christian monarchy."

This latter is a pet theory of Catholic apologists, or, to employ a more appropriate term, destructionists. On 29th June 1884 Cardinal Guibert, Archbishop of Paris, issued a pastoral letter warning Catholics against joining or continuing in Masonic Lodges. He described the destruction of Christianity as the object of Masonry and cited the expunging of the Theistic article by French Lodges in illustration, declaring that Masons, while supporting any established governments which enabled them to oppress Christian

consciences, preferred those which showed themselves most fanatical in demolishing religious institutions.

Such statements are refuted by their own absurdity. The *Masonic Year Book* can be purchased over the counter of any shop or book-stall by any individual, whether a member of the Craft or not. In the list of Grand Chaplains and Assistant Grand Chaplains will be found the names of bishops, deans, archdeacons, canons, and other clergymen of the Church of England, whose upright deeds, ripe scholarship, and extreme devotion to the Christian faith are known throughout the length and breadth of the universe. This list is by no means exhaustive, for there are many other dignitaries, including at the present moment an archbishop and three English bishops, who are not yet qualified Masonically for inclusion in Grand Rank. The same remark applies to other Masonic Jurisdictions in communion with the Grand Lodges of the United Kingdom. An archbishop rules over the destinies of the Craft in Western Australia, and many prominent members of the Church of England, both cleric and lay, are found in exalted positions in the Craft throughout the world in Grand Lodges recognised by, or District Grand Lodges under the control of, the Grand Lodges of England, Ireland, or Scotland, or other Masonic Jurisdictions in communion with them; all of whom pledge their adherence to the recognised landmarks of Freemasonry, which inculcate belief in God and the immortality of the soul, forbid any attempt at the destruction of religion or the overthrow of the governments of the countries in which the members live.

Father J. Bridge, lecturing to the Catholic Society of the Liverpool University in November 1921, on

"The Catholic Church and Freemasonry," posed as one of the latest experts on Freemasonry. If he was correctly reported in the *Liverpool Post*, and there is no reason to assume otherwise, the extent and accuracy of his knowledge may be estimated by the following extract from the report in that journal :—

"The English Craft had endeavoured to keep clear of the Continental, but by their fees they were contributing to the ends and purposes of men higher up in rank, and there were cases in history where English money, perhaps innocently, had been used for the purposes of the Continental body. The influence of Freemasonry since the middle of the eighteenth century had been remarkable. The Church had condemned it because it was a religious society professing that adequate religion could be taught by reason, ignoring revelation. Secondly, it was condemned because of the nature of its oath and secrecy. Royal Freemasons did not have to go through the initiation ceremony : they were merely figureheads."

Of course, the only answer to all these absurd statements is a direct negative. Freemasonry does *not* teach that adequate religion can be taught by reason, ignoring revelation. The accounts of the Grand Lodge of England are published annually, and the statements are reviewed in the columns of *The Freemason*, which is on general sale, so that any individual possessing sufficient curiosity can demonstrate for himself the falsity of the statement that the fees of Brethren are used for "the ends and purposes of men higher up in rank," or that such money is "used for the purposes of the Continental body." But the pinnacle of absurdity and falsity is reached when we are told that

"Royal Freemasons do not have to go through the initiation ceremonies." No man, be he king or peasant, can be admitted into Masonry except through the one portal—initiation. There is no royal road to Freemasonry; there is but one path, for there are no byways, and this path must be trodden by all, without a single exception, who wish to enter.

The impression among non-Masons generally appears to be that a British or Irish member of the Craft is able to enter a Masonic Lodge in any part of the world and take part in its deliberations and proceedings. To this belief an unqualified denial may at once be given. Nor may a member of a Lodge under any Jurisdiction not in communion with the Grand Lodges of the United Kingdom be received as a visitor or as a Joining Member in any subsidiary Lodge of the Grand Lodges of England, Ireland, or Scotland.

Take, as an example, the instance of the Grand Orient of France. Until 13th September 1877 the preamble and the first two laws of that body read as follows :—

"Freemasonry, an Institution essentially philanthropic, philosophical, and progressive, has for its object the inquiry after truth, the study of universal morality, sciences, and arts, and the practice of benevolence.

"1. Its principles are the existence of God, the immortality of the soul, and human solidarity.

"2. It regards liberty of conscience as the common right of every man, and excludes no person on account of his belief."

On the date above mentioned a revision of these laws was made, and, although the preamble remained

unaltered, the two laws were amended to read as follows :—

" 1. Its principles are absolute liberty of conscience and human solidarity.

" 2. It excludes no person on account of his belief."

These amendments were considered by the Grand Lodge of England at its Quarterly Communications of 5th December 1877 and 6th March 1878. At the former meeting a Committee was appointed for the purpose of inquiring into and reporting to Grand Lodge on the step taken by the Grand Orient of France, and as to the course which they recommended should be adopted by English Masons. On that occasion the Earl of Carnarvon, Pro Grand Master, addressing the members of Grand Lodge, said :—

" It is no light matter for any body of men to make such a change as this, no light affair for them to declare that they have no belief in God, no belief in the immortality of the soul. And it is no light thing to discard in this way the two principles which have been the two guiding leading principles of civilisation—which have done more to raise and elevate man than any other two to which I can point—which in the darkest periods of the world have illuminated them, and from which every noble thought and every generous action have in turn sprung. But it becomes still more serious when a body, which has for many years past carried these two principles in the forefront of their system, solemnly and deliberately, after long debate, expunged and erased them from their form. We cannot blind ourselves, I think, to the gravity of the act, whatever our view may be. It is true, it may be said, that the French Grand Lodge is in one sense the only sufferer. They see

themselves by this act isolated from every other Grand Lodge in civilised Europe ; they see still more that by this act they have thrown discord and confusion into the midst of their own Lodges : they see themselves a torn, lacerated, divided body. But it may be said that this concerns them alone. Brethren, if, indeed, this were a matter of internal discipline—if it were one of those questions of internal regulation, which are the exclusive property of each National Grand Lodge—it would be beside our duty, it would be impertinent in us to interfere with it. No matter what the grievance was, no matter what the loss was to them, we should have no right to interfere. But we do interfere on this broad ground ; first of all, that they cannot so affect the leading principles of Masonry, the fundamental principles on which, through generations past—through centuries past, I will say—the Craft has acted. They cannot so affect them without affecting the whole Masonic body ; and it is alike our right, and our duty, to raise our voice. But we must also remember that equally questions arise which touch us intimately. French Masons come over to this country ; they ask for admittance to our Lodges ; and how can we admit them if the Masonry of France be not pure in its fundamental principles. We do, ourselves, and we have, perhaps, the right to call this Grand Lodge the Mother Grand Lodge of all Europe ; we do ourselves, and the interests of the Craft which are committed to us, a grievous wrong and injustice, if we are silent in this matter. Brethren, I say that these questions, to which I have alluded, are really of the essence of Freemasonry. The history, the traditions of Masonry are based on them, are bound up in them. The symbols

that we use, the charges we deliver, the ceremonies in which we take part, if these principles are to be discarded they become meaningless, and worse than meaningless, they become almost offensive mockery; and I know nothing that would so justify the scurrilous taunts that have been thrown out against Freemasonry at times, and the calumnious misrepresentations which have been hurled against it, as it would be by sanctioning, even by silence, such a step as that which the Grand Orient has taken. Brethren, there is no narrowness, there is no illiberality in what I have just said. The limits of Freemasonry are very wide; they have been designedly made wide. The Roman Catholic and the Protestant, the Churchman and the Dissenter, the Lutheran and the Calvinist, the Hebrew, all form part of our body. We hold that our Masons should be bound by these considerations—religion (and there can be no religion without belief in God and the immortality of the soul)—religion, morality, and obedience to the civil government of the country. These are the limits; they are very wide limits; it would be unwisdom in us to contract them; but it would be much worse than unwisdom—it would be destruction to the Order—if you were to enlarge them, for there would be nothing left by which we could stand; and I hold it is our bounden duty, on an occasion like this, to see that under no specious name or pretext a mere tide of unprovoked, uncalled-for, unrequired revolutionary innovation should flow over our ancient system, and should obliterate those venerable landmarks of the Order which we have always maintained, and by which, I trust, we shall always stand in this country. Brethren, those that revolt against such a

limit, so wide, so liberal as that which I have indicated ask not for an emancipation from any artificial restraint ; but they revolt against the highest law of human nature ; that which has made man, and which is leading man to still higher destinies."

The Committee was duly appointed and they presented their report at the Quarterly Communication held in March 1878, when they recommended the adoption of the following resolutions :—

" 1. That this Grand Lodge views with profound regret the step taken by the Grand Orient of France in thus removing from its Constitution those paragraphs which assert a belief in the existence of God, because such an alteration is opposed to the traditions, practice, and feelings of all ' true and genuine ' Masons from the earliest to the present time.

" 2. That this Grand Lodge, whilst always anxious to receive in the most fraternal spirit the Brethren of any foreign Grand Lodge, whose proceedings are conducted according to the Ancient Landmarks of the Order, of which a belief in God is the first and most important, cannot recognise as ' true and genuine ' Brethren any who have been initiated in Lodges which either deny or ignore that belief.

" 3. That in view of the foregoing Resolutions the Masters of all Lodges holding under the Grand Lodge of England be directed not to admit any foreign Brother as a visitor unless : (1) He is duly vouched for, or unless his Certificate shows that he has been initiated according to the ancient rites and ceremonies in a Lodge professing belief in God ; and (2) not unless he himself shall acknowledge that this belief is an essential Landmark of the Order."

These resolutions were adopted unanimously by Grand Lodge. The Earl of Carnarvon, in moving the resolutions, said that, holding the belief in the existence of God to be one of those principles that lie at the very root of Freemasonry, they could not overlook a distinct abnegation of that principle, and those who did so regard and deny it could not be recognised formally by the Grand Lodge of England.

Continuing, he said :—

" It is impossible for us, as it seems to me, therefore, to be silent, and painful as it may be to us to take this step in opposition to another great Masonic authority in a foreign country, still I hold that Grand Lodge must have the courage of its own undoubted opinion in this matter, that they must not shrink from declaring that which they believe to be not only a truth, but the fundamental truth, lying at the very root of Freemasonry, that which we have professed through the whole length and breadth of the land, in every Lodge, from generation to generation ; and whilst we disclaim, one and all, any intention of interfering with the internal jurisdiction of a foreign power, whilst we declare our readiness to meet our foreign Brethren in the same Masonic spirit in which we have met them in the past, boldly and unequivocally to assert that nothing will ever induce us to violate or to mutilate that which is a fundamental principle of the Order."

The action then taken by the Grand Lodge of England has never been amended or altered in the slightest degree.

Prior to this decision, the Grand Lodge of Ireland at its meeting in November 1877 unanimously passed the following resolution :—

"Whereas the Grand Lodge of Ireland has received official notification that the Grand Orient of France has altered the first article of its Constitutions from the previous form, and omitted therefrom, as one of its fundamental principles, belief in the existence of God and the immortality of the soul, the Grand Lodge of Ireland hereby resolves that the Grand Orient of France, having, by such alteration, rendered admissible as members of Lodges within its Jurisdiction persons who do not believe in the existence of a personal Deity, has thereby caused a breach in the foundations of ancient Masonry, and acted in violation of the first great principle of the Order, and, therefore, the Grand Lodge of Ireland hereby declares that it cannot continue to recognise the Grand Orient of France as a Masonic body, and it hereby directs all Lodges working under the Irish Constitution to decline receiving as Masons any persons hailing from the Grand Orient of France, or from any subordinate Lodge under its Jurisdiction."

Apart from the misrepresentation of all branches of Freemasonry as being atheistical, Catholic clerics frequently bring the charge, equally unfounded, that Freemasonry generally countenances and even fosters revolution. An unequivocal denial may also be given to this assertion, which is entirely without foundation. In September 1879 a well-known member of the Craft in India, Sheikh Jamal ed Din, was expelled from Freemasonry for his revolutionary utterances; while in June 1871 the Grand Lodge of New York decided to withdraw its representative from the Grand Orient of France, for the reason that the conduct of the Freemasons of Paris, in supporting the Commune,

was at variance with the principles of Freemasonry. It added that conspiracy and rebellion are opposed by the laws, as well as the principles, of Masonry, and the withdrawal of the representative at the Grand Orient was to vindicate those laws which the New York Masons believed to have been violated at Paris.

CHAPTER XII

SECRET SOCIETIES IN THE ROMAN CHURCH

THE statement is made very frequently, both in the Roman Catholic press and from the pulpit, that members of that faith are not permitted by their Church or papal decree to become members of any secret society, whatever may be their constitution, or however harmless their character. In accordance with such interpretation of Roman Catholic jurisprudence, consistent Catholics refrain from associating themselves with the Masonic Order, and also from such organisations as Druidism, Forestry, Buffaloism, Ancient Britons, and the like. The Catholic statement, however, demands qualification, for the prohibition applies only to societies not under the jurisdiction or government or oversight of the Roman Catholic clergy. For there are affiliated to the Church in all parts of the world certain societies to which only Roman Catholics may belong, which have certain forms of initiation or admission, which meet behind closed doors, their minutes of proceedings not being published; some of which, moreover, engage in revolutionary propaganda, which constitutional acts are inhibited by Masonic Constitutions.

One of the most famous and active of these societies at the present day is that known as the Knights of Columbus, which, as a body, has recently recognised officially the existence of an Irish republic, with Eamon

de Valera as its president, and which has passed resolutions urging the United States Senate and House of Representatives to do the same without delay. The object underlying such resolution is apparent. It is well recognised that, were the Senate and House of Representatives to do any such thing, there would at once be an open break in the diplomatic relations between the United Kingdom and the United States, which might, and not improbably, result in another outbreak of war. The Knights of Columbus, which is a very powerful organisation, limited in membership to Roman Catholics, has been, not inaptly, described as the Pope's most powerful secret society in America ; yet we do not read that this resolution has received papal condemnation or disapproval, so that it might fairly be assumed that it has the papal sanction.

There is ample proof in many published statements that the members of this society work under clerical direction. The following quotation will suffice : In 1916 Archbishop Munderlin, in an address to the Knights of Columbus, as reported in the *Chicago Evening American* of 9th March 1916, said : " I will expect you to be ready. I am your leader, your thinker, and your director. I will tell you what to do and will expect you to do it. I need you men. Never differ from your bishop. He thinks for you."

There is in Ireland, America, and other countries another society of a similar character. It is known as the Order of Hibernians, and is a continuation of the famous Ribbon Society, which was prominent in Irish life some years ago. These Ribbonmen appeared in the early part of the nineteenth century, after the suppression of the rebellion in 1798, and were formed

from among the surviving members of the United Irishmen, Whiteboys, and Defenders, all of whom took an oath " to burn, destroy, and murder all heretics up to my knees in blood." Each Ribbonman took an oath (see Report of Select Committee on the State of Ireland, 1832) in the following words : " I swear I will to the best of my power cut down kings, queens, and princes, dukes, lords, earls, and all such, with land-jobbing and heresy. I swear I will never pity the moans and groans of the dying from the cradle to the crutch, and that I will wade knee-deep in Orange blood." All these societies were under the direction and control of the Roman Catholic clergy, confined in their membership to Roman Catholics, and among their objects were to assist Roman Catholicism and the visionary idea of Ireland as an independent nation. The system did not receive the support of all Irish Catholics.

Mr A. M. Sullivan, in his work *New Ireland* (seventh edition, pp. 41 and 42), says : " But alas ! when one comes to review the actual results of the Ribbon system in Ireland—to survey its bloody work throughout those fifty years—how frightful is the prospect. It has been said, and probably with some truth, that it has been too much the habit to attribute erroneously to the Ribbon organisation every atrocity committed in the country, every deed of blood arising out of agrarian combination or conspiracy. An emphatic denial, and a challenge to proofs, have been given to stories of midnight trials and sentences of death at lodge meetings. Very possibly the records of lodge meetings afford no such proof, though there is abundant evidence that at such assemblages threatening notices and

warnings were ordered to be served and domiciliary visits for terrorising purposes were decreed. But vain is all pretence that the Ribbon Society did not become, whatever the original design and intention of its members may have been, a hideous organisation of outrage and murder. It is one of the inherent evils of oath-bound secret societies of this kind, where implicit obedience to secret superiors is sworn, that they may very easily and quickly drop to the lowest level of demoralisation, and become associations for the wreaking of mere personal vengeance."

In the concluding paragraph of the chapter devoted by Mr A. M. Sullivan to " The Ribbon Conspiracy " (it must be remembered that Mr Sullivan was a Catholic and a Nationalist), he says : " From 1835 to 1855 the Ribbon Organisation was at its greatest strength. For the last fifteen or twenty years [he wrote in 1877] it has been gradually disappearing from the greater part of Ireland, yet, strange to say, betimes intensifying, in a baser and more malignant form than ever, in one or two localities. With the emigration of the labouring classes it was carried abroad, to England, and to America. At one time the most formidable lodges were in Lancashire, whither, it is said, the headquarters were removed for safety."

In America the society became known under various names, such as the " Molly Maguires," " Buckshots," etc., and there are some interesting details concerning its machinations and iniquities to be read in E. W. Lucy's book *The Molly Maguires*, particularly the sworn evidence of Detective McParlan. Membership was confined to Catholics of Irish birth or parentage. At the time in its history of which Lucy wrote, it had

an elaborate organisation, each lodge consisting of a president or body-master, together with a vice-body-master, secretary, assistant secretary, and treasurer, making five officers at the head of each lodge. Then there were higher bodies, which had each a county delegate, county secretary, and county treasurer, who were assisted by a county committee. Above these were state officers, consisting of state delegate, state secretary, and state treasurer ; while, above these again, were national organisations, consisting each of national delegate, national secretary, national treasurer, and president of the board. But the overruling body was known as the Board of Erin, which consisted of representatives from England, Ireland, and Scotland, which met at various intervals in one or other of the three countries.

The members of the main body were known to each other by signs and passwords, or sentences, which were issued by the Board of Erin and changed four times in the year. Some of these are given in Lucy's book. One ran :—

" The Emperor of France and Don Carlos of Spain,
They unite together and the Pope's right maintain ; "

the response being :

" Will tenant right in Ireland flourish,
If the people unite and the landlords subdue ? "

Another ran :

" That the trouble of the country may soon be at an end,"

to which the answer was given :

" And likewise the man who will not her defend."

Later, in Beaconsfield's time, the greeting between members was :

> " What do you think of Disraeli's plan,
> Who still keeps Home Rule from our native land ? "

the answer to which was :

> " But still with good words and men at command
> We will give long-lost rights to our native land."

During part of 1875 the greeting was changed to :

> " Gladstone's policy must be put down.
> He is the main support of the British crown " ;

to which the fellow-member made reply :

> " But our Catholic lords will not support his plan,
> For true to their Church they will firmly stand."

William Carleton, in his interesting novel, *The Tithe Proctor*—a novel, be it remembered, founded absolutely on fact, proof of which is given by him in the preface, and a novel which deals entirely with the machinations of a secret society, the membership of which was limited to Roman Catholics—says : " The condition of all secret and illegal societies in Ireland is, indeed, shocking and most detestable, when contemplated from any point of view whatsoever. In every one of them—that is, in every local body, or branch of that conspiracy—there is a darker and more secret class, comparatively few in number, who undertake to organise the commission of crimes and outrages ; and who, in cases where they are controlled by the peaceably-disposed and enemies to bloodshed, always fall back upon this private and blood-stained clique, who are always willing to execute their sanguinary behests, as it were, *con amore*.

In other cases, however, as we have stated before, even the virtuous and reluctant are often compelled, by the dark and stern decrees of these desperate ruffians, to perpetrate crimes from which they revolt."

The most important secret society, from the Roman Catholic point of view, is that great and wonderful organisation the Society of Jesus, better known, perhaps, as the Jesuits. It consists not only of the clergy —and of these there are two classes, professed and unprofessed—but also of various branches of lay associations and societies. There are also various sodalities, meeting ostensibly for devotional practices and religious purposes, but which meet in secret conclave, initiated members only being admitted.

The most prominent of these latter is that known as the Prima Primaria. This society was founded in 1563, and established canonically in 1584 by a Bull issued by Gregory XIII., and which has attached to it a number of branches in all parts of the world. The suppression of the Society of Jesus in 1773, says Waterton in *Pietas Mariana Britannica*, " did not affect the Prima Primaria, for the ex-members, who continued under the name of the English Academy, kept up the sodality until they were driven out of Liège in 1794, in which year they came to England and established themselves at Stonyhurst. Consequently, the Stonyhurst sodality, tracing an unbroken descent from the year 1617, is perhaps the oldest existing branch in the world of the Prima Primaria."

In December 1857 a branch was founded at the well-known London Jesuit church in Farm Street, Berkeley Square, W., " for gentlemen only." One of its rules was that " only those are to be admitted into

the congregation who are in a respectable position in life and with some pretensions to a literary education." Another runs: "Upon sodalists, moreover, it is enjoined that they should always obey, with a prompt and ready will, the counsels and commands of their directors." Yet another says: "The immediate superior of the congregation of the Prima Primaria, by virtue of the Apostolic Constitution, is the Father General of the Society of Jesus. To him, consequently, belongs the government of the congregation; it is in his power to make laws, revoke, or modify them, since everything depends on his authority." Another rule given in the *Manual for the use of Sodalities affiliated to the Prima Primaria* tells us that "those are excluded from the congregation who suffer from epileptic fits, or are physically or accidentally deformed."

Another society, also closely connected with the Jesuits, is that known as the "Holy League of the Heart of Jesus," all members of which have to make the following solemn promise: "Freemasonry and all other secret societies having been condemned by the infallible voice and authority of the Vicar of Christ, I ....., obedient to that authority, solemnly resolve and engage never to belong to any such secret association, under whatever name it may be called; but, on the contrary, to oppose to the utmost of my power, their influence, their teaching, and their acts. Amen."

This obligation is elaborated in the Handbook of the League, where part of the constitutions is set out as follows: "Our reverend directors, our promoters, and associates, will understand the motives which should prompt the Director General of the Holy League

to issue the following instructions : In order the more thoroughly to enter into the intention of the Holy Father expressed in the teaching of the late Encyclical Letter, *Humanum Genus*, directed against Freemasonry, we earnestly beg of all our Directors, both diocesan and local, to require in all receptions of associates of either sex to the Holy League, and, in the case of our promoters, as a necessary condition, the promise never to enter into any secret society, and not to give encouragement or help to any of them."

It may not be known generally, perhaps, that *some* of the branches of the Children of Mary, the members of which form an attractive and striking figure in many open-air Roman Catholic processions, now so frequent in the summer months, are branches of the Prima Primaria, erected by a diploma of the General of the Society of Jesus, and enjoy all privileges of indulgence attached to it in common with all other sodalists. A distinction, says Waterton, must, therefore, be made between the Children of Mary, or lady sodalists, who are affiliated to the Prima Primaria, and those local or conventional fraternities known by the same name.

Francis Parkman, in his work *La Salle and the Discovery of the Great War*, quoting from the *Mémoire sur M. de la Salle*, says that, in 1678, there existed in Quebec, under the auspices of the Jesuits, an Association called the Holy Family, of which Madame Bourbon, the maiden widow of Bourbon, the engineer, was a leading member. This Association was founded by the Jesuit Chaumonot at Montreal in 1663. It met in the Cathedral every Thursday with closed doors, when the members related to each other, as they were bound by a vow to do, all they had learned whether of good

or evil, concerning other people, during the week. Parkman describes it as a sort of female inquisition for the benefit of the Jesuits, the secrets of whose friends, it is said, were kept, while no such discretion was observed with regard to persons not of their party.

In 1877 Pope Pius IX. organised the " Militia of Jesus Christ " a Catholic Crusaders' Association, which had as its third aim : " to array against the powerful organisation of the secret societies leagued against the Lord, and His own innumerable army of devoted Catholics, ready to fight in open day, with all the means at its power, those who work in secret and in darkness." It is unnecessary to point out that the objects of the attack were not the Jesuits and other Roman Catholic secret societies—who, undoubtedly, correspond thoroughly to the description given. According to a correspondent of the *Daily News* this Militia numbered more than a million members, principally in France and Belgium, within a very short time of its formation.

In the *Memoirs of Saint-Simon* (vol. iii. p. 268, 1902 ed.) we are told that " The Jesuits constantly admit the laity, even married, into their company. The fact is certain. There is no doubt that Des Noyers, Secretary of State under Louis XIII., was of this number, and that many others have been so too. These licentiates make the same vow as the Jesuits, so far as their condition admits ; that is, unrestricted obedience to the General and to the superiors of the company. They are obliged to comply with the vows of poverty and chastity by promising to give all the service and all the protection in their power to the company ; above all, to be entirely submissive to the superiors and to their confessor. They are obliged to

perform with exactitude such light exercises of piety as their confessor may have adapted to the circumstances of their lives, and that he simplifies as much as he likes. It answers the purposes of the company to ensure to itself those hidden auxiliaries. But nothing must pass through their minds, nothing must come to their knowledge that they do not reveal to their confessor, and to the superiors if the confessor thinks fit. In everything, too, they must obey, without comment, the superior and the confessor."

This, of course, is in accordance with the enormous claims made by the Church of Rome, not only to be the administrator of the laws of God, but also to be empowered to make fresh laws, which must be obeyed with equal rigidity, under penalties and punishments.

This claim is well set forth by the Rev. Edmund J. O'Reilly, S.J., in his book *The Relations of the Church to Society*, wherein he says: "The Church's jurisdiction, like that of any State, comprises legislative and executive powers. The Church not only administers divine laws, but makes laws herself. Some of them are in great measure identified with her administration of divine law. She imposes on her subjects the obligation of receiving her declarations of faith, and, more or less, under ecclesiastical penalties. But besides doing this, she imposes other obligations in connection with faith and morals. She commands and forbids acts that are not already respectively commanded or forbidden by God. All this she does for the better attainment of her end, which is the salvation of souls. These laws of the Church are human laws, enacted in virtue of authority received from God, but still human laws, liable to abrogation, mortification, and dispensation,

where circumstances may so require or render expedient.

It is interesting to notice how tenaciously dignitaries of the Roman Church cling to the belief that notwithstanding the frequent official avowal of the United Grand Lodge of England, as well as that of all Masonic bodies in communion with her Jurisdiction, that there can be no association whatever with Masonic organisations not acknowledging the existence of a Supreme Being, or which do not prohibit religious or political discussions in their Lodges, that they should still maintain, either that there is no distinction or that there is a financial connection between all Masonic bodies.

Probably the writer in the *Spectator* of 5th June 1920 was not far wrong when he penned the following :—

" We venture to say that if the Roman Church had not violently attacked the Secret Societies and placed them under its ban, Continental Masonry would probably have been now as innocent as English Masonry, and would, as in England, be working with the Christian Churches and not against them. As long as Secret Societies are left unpersecuted they tend to spend their energies in Ritualism and Mysticism. When they are attacked they very naturally hit back, and their secret organisation gives them a great deal of power to do so.

" Secret Societies, indeed, almost always spring from persecution. The present writer once asked a native of India, of great ability and high distinction, whether it was true that a certain Oriental sect which was deemed heretical, had secret signs by which its members were known to each other, and whether

generally they adopted the mechanism of Freemasonry. 'Of course,' was his reply, 'if you think of it, no body of people persecuted for their opinions, and yet determined to maintain them, could possibly exist without secret means of recognising each other.'

"You sow tyranny and there spring up Revolutionary Lodges. Lenin and his Chinese mercenaries and executioners are as natural and inevitable a reaction from Czardom and the Secret Police as Delirium Tremens from Alcoholism."

Some Roman Catholic views of Freemasonry are very fantastic. Dr Leo Meurin, titular Archbishop of Nisibi and Bishop of Port Louis, wrote in the *Bombay Catholic Examiner* in 1884: "The name of God is not esteemed in Masonic ritual," whereas that Sacred Name is, indeed, the all-important feature in that ritual. He takes as his authority Carlile's *Manual of Freemasonry*, which, he supposes, "is in the hands of all English Masons," apparently oblivious of the fact that the work is a spurious one, not admitted by any Masonic authority whatever, all rejecting it entirely and absolutely.

It may not be inappropriate here to quote from the letter sent by Lord Ampthill, the Pro Grand Master of England, in reply to an invitation sent to the Grand Lodge of England to attend the International Masonic Congress held at Geneva in the spring of 1921. In acknowledging that invitation, Lord Ampthill said, *inter alia*:

"I am directed to state, in reply to the invitation to attend an International Masonic Conference in Switzerland during the coming autumn, that the United Grand Lodge of England will be unable to send repre-

sentatives on the occasion. It never participates in a Masonic gathering in which are treated as an open question what it has always held to be ancient and essential Landmarks of the Craft, these being an express belief in the Great Architect of the Universe, and an obligatory recognition of the Volume of the Sacred Law. Its refusal to remain in fraternal association with such Sovereign Jurisdictions as have repudiated or made light of these Landmarks has long been upon record, and its resolve in this regard remains unshaken."

In the anti-Masonic work published in 1904, entitled *X-rays in Freemasonry*, by "A. Cowan," the writer, speaking of Freemasonry in England, said :—

"It is a fortunate thing that Masonic power has been in such good hands. There are over 2700 Lodges in England. Their organisation is rich and powerful ; their discipline almost perfect ; their councils sworn to secrecy. An underground association protected by all. What social, political, and religious upheavals this living mine is capable of we have seen by its history on the Continent. Yet, on the one hand, it has avoided the Scylla of revolutionary ideas, and, on the other, the Charybdis of the bigoted kindred Orange Lodge.

"Is it safe to assume that English Freemasonry will always be a Church and State Institution ? In the last quarter of the nineteenth century men joined the Masonic Lodges in such increasing numbers that there was laxity in the supervision of candidates ; they were admitted with little inquiry and with abridged rites. There are very many Masons who are not Church and State men, and that quite apart from the Jews, who are so largely Masonic."

The writer then goes on to say :

" Moreover there are Lodges in England opened lately, which are not connected with Grand Lodge, which are under the ban of Grand Lodge, precisely because they are atheistical and revolutionary offshoots of foreign Orients. And, mark you, they are protected in their detestable work by law. Neither the law nor Grand Lodge can touch them."

The author of that book is correct in saying that such Lodges are under the ban of Grand Lodge. In December 1921, at the meeting of the Grand Lodge of England, the President of the Board of General Purposes (Sir Alfred Robbins) said that a Belgian Lodge had recently been formed in London under the Grand Orient of Belgium, a body not recognised by the Grand Lodge of England. It was therefore considered necessary to warn the Brethren, as would shortly be done by letter to all the Lodges, that visiting such Belgian Lodge could not be permitted, nor, according to the Constitutions, might Lodges permit of visitation by the members of such Lodge.

Freemasonry is under the ban of the Catholic Church, said Monsignor Canon Moyes in 1894, because the Church regards as immoral any oath made binding to any other obedience than to the law of the Church and the individual conscience. " Oaths of secrecy," he said, " enable people to work wickedly in the dark, may prevent confession of sin, and can serve no really good object."

But may it not be that the principal cause of offence is the fact that an open Bible is to be seen in every Masonic Lodge throughout England, Ireland, and Scotland, and throughout the length and breadth of every Jurisdiction with which those bodies are in

communion? Rome does not love the open Bible. She abhors the general assembling of men of varying creeds.

One often hears a condemnation of Continental Freemasonry because of the bias which it is said to possess against the Church of Rome; but the criticism would be much less severe if the whole of the circumstances were realised, for then it would be seen what persecution the Craft has had to withstand, and how it has been driven in many instances into a position of antagonism in order to maintain liberty of thought and action. An example of what Freemasonry has to face on the Continent is shown by the following:—

The homework given to pupils of the Catholic Normal School in Merzig (Rhine Province, Germany), shows the astonishingly low level to which education in such sectarian schools can descend. According to the *Preussische Lehrereitung* (the Prussian Teacher's News) the homework given consisted of "Questions on Freemasonry."

"1. Give the meaning of the words "Lodge" and "Freemason." 2. What is told of the initiation of Freemasons? 3. What is told of their meetings? 4. What is told of their magic-kiss? 5. What is told of their homes? 6. What is told of their riches? 7. What is told of their tools? 8. What is told of their intercourse with the devil? 9. What is told of their signs of recognition? 10. What is told of their death-bed? 11. What is told of the images which hang on the walls of their Lodges? 12. What is told of their chances if they want to escape the brotherhood? 13. What is told of their precautions against treason? 14. What is told of the duration of their

lives? 15. What is told of their attitude towards religion and State? 16. Which are the common prejudices against Freemasonry?

"Your replies to these questions we prefer embodied in coherent stories such as, for instance: Amongst those attending the funeral of a Freemason was a stranger, unknown to any one present, who suddenly disappeared when the pastor said the prayers. For some considerable time afterwards loud sounds of lamentation could be heard in the air. The windows in the house of the deceased opened and shut of themselves as by an unseen power. This lasted until a devout neighbour exorcised the unholy spell. Flowers planted on the grave lived only one year, whilst shrubs soon withered and died."

"But is Freemasonry a secret society?" asks the Rev. H. D. Loveland, Past Grand Chaplain of the Knights Templar of California, and he answers the question in the following words:—

"It is true that to those who look no further than the ritual and ceremonies of the Order, forgetting the pure and holy lessons taught and the influences for good created, it may seem a daring statement to say that it is not secret; it is true that we meet in scenes of which the world knows nothing; that we recognise a Brother by means which a Brother alone can understand; that we are bound by mystic ties in many a deep and holy lesson; but these are not the life and essence of Freemasonry.

"The pure and heaven-born principles upon which our Order is founded, principles that are as old as the eternal hills, principles that were present when the stars sang together upon the morning of Creation,

principles that find expression in brotherly love, relief, and truth, and in faith, hope, and charity, these, and not the outward signs, greetings, and modes of recognition, are the real and true Freemasonry. These are the teachings that impart life and reality to our sublime ritual and give to the work of the Lodge-room a deep and abiding significance. These principles are not and never can be secret. As well might we say that our mighty rivers which contribute to our civilisation are secret because their sources are the pure springs that gush from the rock-ribbed breasts of our mountains ; as well we might call the rose and the violet secret flowers because we do not know the hidden processes of nature by which their beauty and fragrance are given to them ; as well might we call the pure and holy love of the good and beautiful which God has implanted in the heart of woman secret because we cannot analyse the way in which He has given to her a part of Himself.

" Attend any meeting of a Masonic Board of Relief, or similar committees of other organisations. See those earnest men, representing thousands of other earnest men, caring for the widows, the fatherless, the Brother upon whom the heavy hand of adversity has fallen, or the needy stranger within the gates. No secrecy is there except that which is necessary to avoid the humiliation of those whose necessities are relieved. Stand by the bier of a Brother gone to his last, long, dreamless sleep and hear the loving tribute of the Brethren of the Mystic Tie to their dead. No secrecy is there except that secrecy of eternity which we must all sooner or later solve.

" Think not then of this society as something secret

or hidden, but rather as something which expresses a beautiful and moral urge to higher ideals. Something that makes for the progress of civilisation and the uplift of man by teaching that love of virtue and that purity of life and conduct of which a pure woman's heart is God's noblest example."

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